THE UNIVERSITY OF ALBERTA

THE RELATIONSHIP BETWEEN
RELIGIOUS ORIENTATION AND EMPATHY
IN PASTORAL COUNSELORS

by

© PETER LYONS

A THESIS

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled The Relationship Between Religious Orientation and Empathy in Pastoral Counselors submitted by Peter Lyons in partial fulfillment of the requirements for the degree of Masters of Education in Counselling Psychology.

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ABSTRACT

The main intent of this research was to determine the relationship between religious orientation of pastoral counselors and client-perceived empathy. Batson's Three-Dimensional Religious Orientation Model and the Truax-Carkhuff Relationship Questionnaire were implemented. The sample was comprised of 67 parish clergy, and 124 of their counselees. As expected, end-oriented and quest-oriented clergy are perceived as significantly more empathic than means-oriented clergy in the counseling forum. It was secondarily determined that quest-oriented clergy report a significantly greater conformance to generally accepted principles of effective counseling relative to end-oriented clergy, using the Clark-Thomas Pastoral Counseling Survey. It was also found that end-oriented clergy utilize religious counseling methods (i.e. Scripture and prayer) significantly more than do quest-oriented clergy.

Subsidiary findings illuminate certain aspects of the pastoral counseling ministry. Parish clergy often deal with practical problems in counseling, establish fairly brief counseling relationships, and attempt to deal with problems in an overtly intrusive fashion. Counseling is only one of a number of ministerial roles performed, and one in which specific training is often superficial. Clergy make substantially more referrals to various mental health workers than they receive.

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CHAPTER 1

INTRODUCTION TO THE STUDY

Counseling can be viewed as a broad concept. Essentially counseling is an interactional process that occurs in a variety of settings, with a variety of people, and in a variety of ways. One group of people who invest a substantial amount of time and energy into the delivery of counseling services is the clergy. Through the very nature of their vocation the clergy are called upon to respond to human needs, and oftentimes such a response can be characterized as 'counseling', whether formal or informal.

Religion is typically of predominant interest to the cleric and is commonly considered a viable medium for change and growth. Hence, religion is often voluntarily addressed by the clergy in the counseling process to attain desired goals. But there is also a more involuntary religious element which pervades the counseling process, that of the religious nature or orientation of the cleric himself. What effect, if any, does this element have on his effectiveness as a counselor? This study has been undertaken to address this question.

Background of the Problem

On a broad spectrum, Worthington (1986) employs the term "religious counseling" when a religious issue is addressed with a client by any professional counselor, or, according to Collins and Tornquist (1981), by a lay counselor as well. But according to Worthington (1986), studies generally indicate that a majority of religious counseling is carried out by ordained clergy (eg. ministers, priests) who constitute the pastoral counseling profession. Certain authors maintain that secular counselors are often ill-equipped to deal with various religious elements that may have a bearing on the client's growth processes (Nelson & Wilson, 1984; Favazza, 1982; Peteet, 1981).

A number of studies indicate that Christians often prefer to see a pastoral rather than secular counselor (Worthington, 1986; Worthington & Gascoyne, 1985; Dougherty & Worthington, 1982; King, 1978; Posavaac & Hartung, 1977). Two reasons given for this preference include a fear that their faith might be misunderstood, and a reluctance to face possible challenges to their value system. From a client evaluation perspective, several studies report a substantially higher rate of client satisfaction with pastoral counseling services than with secular counseling services (Parkhum, 1985; Bowker, 1982; McIntyre, 1981; Gurin, Veroff & Feld, 1960).

Hong & Wiehe (1974) view pastoral counselors as important mental health therapists along with psychiatrists, psychologists, and social workers. This claim is essentially reiterated in the writings of Switzer (1983), Patton (1978), and Miller (1977). The claim also receives empirical support in a finding by Wilson (1974) that symptomatic relief was obtained in 16 of 18 patients through the utilization of Christian therapeutic 'maneuvers' in a pastoral counseling setting; previous therapy had not met with success in 14 of these cases.

Several authors allude to the efficacy of counseling clergy in dealing with situations of child rape (Denham, 1982), prevention of teenage pregnancy (Rolfe, 1984), responsible decision-making about parenthood (Erlen, 1982), divorce settlement (Coates, 1983), and bereavement (Ingram, Hurley & Riley, 1985; Vogelsang, 1983). The general consensus is that the clergy possess certain skills and experiences which lend themselves to effective counseling in these areas.

Authors claim that the success of the pastoral counselor in part arises from his wholistic approach (Sandholm, 1982), his unique blend of psychological and theological training (Meyer, 1980), and from his ability to manage and relieve suffering stemming from uncertainties or conflicts in the philosophical-religious-spiritual realm (Schofield, 1979). According to Schlaugh (1985), the pastoral counselor "observes, understands, and interprets the psychological, religious, and moral dimensions of the ongoing process through psychological, theological, and ethical frames of reference" (p. 222). This tendency of pastoral counselors to address religious and theological issues moreso than do their secular compatriots is supported in a finding by Worthington and Scott (1983) that Christian counselors view spiritual goals as significantly more important than do secular counselors.

Despite the apparent abundance of research and theory which support the conjecture that the clergy are on the whole effective counselors, a substantial portion of the literature points to the contrary. Krebs (1980) is adamant that clergy should not be involved in formal counseling. Clients cannot view a pastor as anonymous or 'faceless', which is essential to therapy. As well, pastors already have an exhausting list of roles. Empirical support for these claims can be gleaned from findings that counseling subjects responded more conservatively to counselors that were either actual nuns or perceived to be nuns (Long & Long, 1976; Long, 1978), and that some appeals by subjects for support and guidance were rejected by priests (Weiss, 1973). Krebs also asserts that pastors often accept unspoken challenges to procure miraculous growth in their clients. This is evidenced in a case study (Cohen & Smith, 1976) of a psychiatric patient whose thought disorders and obsessions were directly linked to religious principles she adopted through a pastoral relationship. In a somewhat similar vein, Larson (1965) found that a significant number of clergy held unrealistic or inaccurate perceptions of mental health and mental illness.

One particular area that calls into question the counseling abilities of the clergy is their apparent lack of education and training in counseling. In a comprehensive review, Arnold and Schick (1979) concluded that pastors usually feel unprepared for their counseling responsibilities. Linebaugh and Devivo (1981) determined that only one-half of the accredited Protestant seminaries in the United States require at least one course in counseling or pastoral care. Other studies suggest that the education and training received by the clergy in counseling is quite minimal relative to that of secular counselors (Ruppert & Rogers, 1985; Abramczyk, 1981; Virkler, 1979; Newberry, 1978).

Because of their limited training, the clergy are often called to task for their lack of inclination to refer difficult problems to professional counselors (i.e. psychiatrists, psychologists). Mason, Currier, and Curtis (1978) outline a multitude of such problems, including depression, sexuality, alcohol dependency, and mental illness that for the most part cannot be effectively dealt with by the clergy alone. Several studies suggest that the clergy are reluctant to make such referrals for a variety of reasons, thus calling into question their utility within the mental health discipline (Rumberger & Rogers, 1982; Gilbert, 1981; Winett, Majors & Stewart, 1979; Bentz, 1967).

Two particular studies have specifically examined clergy effectiveness in counseling, with unfavorable results. In a comparative rating by educators of clergy and non-clergy counseling students, the clergy were perceived as significantly more inhibited, distant, non-acceptant, and rigid than non-clergy within the counseling forum. In short clergy were less facilitative (Schmidt, 1974). In a study involving clergy in a brief counseling module, each of the 54 pastors who participated were rated as significantly below minimally facilitative levels in terms of empathy, acceptance, and warmth (Virkler, 1980).

In summary, some literature reveals that the clergy are often a preferred mental health resource, and due to their unique experiences and perceptions are seen as capable of effectively mediating in certain problems brought to counseling. On the other hand, part of the literature outlines serious concerns about the clergy's involvement in the counseling profession, and some findings strongly suggest a lack of facilitativeness amongst the counseling clergy. How can these discrepancies be accounted for?

As in most professions, the pastoral counseling profession is most likely comprised of individuals whose levels of skill and effectiveness vary. A number of different factors may account for this variance. In terms of the clergy, one would intuitively speculate that a religious factor is a distinct possibility, since religion is contingently a key element in a cleric's constitution, perhaps at the forefront of his life. Indeed, the clergy are generally regarded as synonymous with religion and religiosity. But does this mean that the clergy as collective individuals think and feel in the same or similar fashion about religion and matters pertaining to religion? Such a possibility is highly remote.

Allport (1950) postulates that in the course of human development relatively intact units of personality are slowly produced. Since religious sentiment or outlook is a unit of personality, it is hence not exempt from this process (p. 62). Fowler (1984) states that faith develops as a natural process, complete with a progression of stages comparable to processes identified in the areas of cognitive, moral, psychosocial, and ego development (p. 73). Byrnes (1984) discusses at length the idea that our religious attitudes are largely a product of our social interactions throughout development (p. 164). Essentially these authors are suggesting that the nature of one's religiosity emerges over time into an identifiable construct or orientation.

The clergy, like all others, are subject to the developmental processes of religiosity. Therefore, it is expected that clerics will bring to their vocations different experiences, revelations, and needs. From this it can be anticipated that the manner in which religion is perceived and applied by a group of clergy will be variant. In short, their religious orientations should be differentiated. Certain findings indicate that differentiation is, in fact, the case (Batson, 1976; Tate & Miller, 1971).

Batson (1976) constructed a three dimensional measure of religious orientation. A means orientation utilizes religion for ulterior motives; an end orientation values religion in and of itself; a quest orientation searches for ultimate religious truths with the assumption that answers are never complete. For purposes of the present study this method of differentiating religious orientation is of greater utility than a unidimensional measure that determines the degree of one's religiousness. It is to be expected that most clerics would score at least relatively high on a scale measuring degree or quantity of religiousness. Greater variability amongst a sample of clergy should be found through a scale such as Batson's which measures quality or type of religiosity. (Most other qualitative measures of religiosity are two dimensional; in this sense Batson's three dimensional model is more sophisticated.)

Could it be possible that discrepancies in pastoral counseling effectiveness can be explained by way of Batson's religious orientation dimensions? The intent behind this research is to use Batson's criteria in an attempt to account for differences in effective counseling.

Purpose of the Study

A major consideration of the Christian faith throughout the ages has been the treatment of our fellow human beings. Hence, the concept of merging religion with behavior is not new, as many authors have addressed this notion, from the Bible onwards. In modern times, Theissen (1979) declares that true religion cannot flourish where a passion for diminishing and removing suffering is non-existent (p. 42). Such a statement issues a challenge to determine the kind of religiosity that is required to behave in an effectively helpful manner. It is not sufficient to be simply religious. There are ways of being religious, according to Theissen, that characteristically enhance helping behavior. Such a concept has a significant bearing on the clergy, as ostensibly they are the messengers of religion. But little concrete knowledge in this area can be derived from the empirical literature. Oates (1957) conceptually examined religiosity in relation to behavior, and concluded that more empirical research is required in the area, and into the psychology of religion in general (p. 157). A more recent literature review conducted by Bergin (1983) determined that the influence of religiosity on prosocial behavior has yet to be ascertained despite decades of empirical research.

The present study intends to examine the effects of religiosity on counseling effectiveness. Does religion play a factor in the pastoral counselor's ability to help his client? To approach this topic, one must begin with a determination of the necessary and sufficient conditions to procuring growth in clients in the counseling setting. In a classic paper entitled "The Necessary and Sufficient

Conditions of Therapeutic Personality Change", Carl Rogers (1957) postulates six such conditions, one of which is "empathic understanding", or for our purposes "empathy". A variety of empirical evidence generally confirms the importance of empathy in the promotion of positive therapeutic change (Truax et al, 1966; Truax & Lister, 1970; Mullen & Abeles, 1971; Archer et al, 1981). There is no reason to believe that these findings do not apply to the field of pastoral counseling. Therefore, it would be useful to ascertain the effects of religious orientation on pastoral counselor empathy which in turn is a reflection of counseling effectiveness, or the ability to procure desired changes in counselees.

There is purported to be another factor, specific to the clergy, that is associated with counseling effectiveness: the cleric's own perception of his counseling role. Over thirty years ago, Johnson (1953) intimated that the effective pastor will seek to prepare himself to be a psychotherapeutic counselor (p. 116). More recently, MacDonald (1975) reiterated this challenge by stating that the good minister of the future will also be a skilled counselor (p. 125). These authors are essentially proposing that an effective counseling ministry is contingent upon the degree of importance that the cleric applies to his role as counselor. A study by Clark and Thomas (1979) lends empirical support to this claim. It would be of interest to determine the influence that the cleric's religious orientation exerts upon his perception of his counseling role, which is again a reflection of his counseling effectiveness.

Another area that has received attention in the pastoral counseling literature is that of the religious methods and techniques utilized in the counseling process. Worthington (1986) reports that numerous examples of religious counseling techniques have been documented; but, for the most part these techniques have not been subjected to empirical testing as to their effectiveness. Worthington indicates that a number of such techniques have originated within the practice of formal religion. Examples of Christian techniques are the use of Holy Scripture and of prayer. Major proponents of these techniques include Crabb (1977) and Adams (1975), and a number of surveys have suggested a widespread use of these religious counseling methods (Abramczyk, 1981; Virkler, 1979; Newberry, 1978; Bell et al, 1976). Although the effectiveness of such techniques is unestablished, it will be of some utility and interest to determine the degree to which such techniques are employed by clergy of particular religious orientations.

Three questions arise from this introductory discourse. This study will strive to answer the following:

1) Is religious orientation related to empathy in pastoral counseling?

2) Is religious orientation related to the cleric's perception of his counseling role?

3) Is religious orientation related to the utilization of religious counseling methods?

Significance of the Study

Pastoral counseling appears to be thriving in North America. Worthington (1986) reports that the clergy do more mental health work than psychiatrists, psychologists, and social workers combined. Indeed, the clergy have a counseling tradition that is centuries older than the mental health disciplines. Clinebell (1965) states that for centuries the only agency concerned with the maladjusted was the Church. Today, this ancient pastoral concern can be carried out with new vigor and effectiveness in light of new-fledged perceptions concerning humans which arise from the behavioral sciences and pscychotherapeutic disciplines (p. 212). Ranson, Bryman, and Hinings (1977) contend that many clergy are giving greater expression to formal counseling as a way to ensure that their ministry is relevant to the complexities and challenges of modern society (p. 61). Hence, the pastoral counseling movement is a response to the evolutionary needs of the Church; it is also closely associated with an emerging conceptual enterprise involving the integration of psychology and theology.

Carter (1977) points out that religion and psychology have historically perceived each other in a disfavourable light; nevertheless, there have been recent attempts to articulate a meaningful relationship between the two disciplines. Collins (1983) characterizes these integrative efforts as analogous to "the challenging but pioneering task of clearing away brush from the edge of a jungle", and further states that goals must be practical and should focus on the evaluation of emerging trends. Several conceptual studies have done this. Collins and Tornquist (1981) constructed a counselor training model, combining Biblical axioms with psychological knowledge and techniques. The utility of theological and Biblical precepts has been explored in areas such as cognitive behavior modification (Edwards, 1976), rational-emotive therapy (Lawrence & Huber, 1983), and family therapy (Dean, 1985). Strong (1980) embellishes the place of justification, forgiveness, grace, sin, and prayer in the therapeutic process, while Henderson (1977) argues for a "psychotherapy of sin".

Some authors are uncertain if a pragmatic integration of psychology and theology is feasible. Pattison (1966) states that a psychotherapy which directly works towards both spiritual and psychological goals is fraught with a number of unsolved technical and social problems. Sothern (1983) exhorts that significant tensions exist between evangelical theology and humanistic therapy, a suggestion which gains credence through an allegation by Albert Ellis (1980) that it is unrealistic to contrast theistic with humanistic values in psychotherapy. In a direct reply to Ellis, Bergin (1980b) asserts that both spiritual and nonspiritual psychotherapeutic approaches must meet the same standards of coherence and empirical evaluation. Bergin (1980a) had stated earlier that the fully effective professional sincerely considers and conceptually integrates the theistic belief systems of his clients.

The concept of authority between the two disciplines appears to have reached the forefront of the debate. Certain authors (Crabb, 1981; Collins, 1973) propound that Biblical principles and revelation have ultimate precedence over the presuppositions of psychology, while Guy (1982, 1980) argues against the conclusive authority of theology on the premise that ultimate truths can never be fully discovered and understood with total accuracy. Some claim that authority is simply not an issue; Farnsworth (1982) and Pecheur (1978) have both conceptually formalized ways of blending psychological and theological facts. Perhaps Hauck (1972) most eloquently summarizes the roles of religion and psychology in the counseling process: "Religion has prescribed a destination for man; psychology is discovering how it can be reached" (p. 19).

One can see that much attention has recently been devoted to the integrative endeavors of psychology and theology, and it appears that any empirical attempts to relate psychological and religious concepts would be of great value. Herein lies the significance in correlating "religious orientation" with empathy, role perceptions, and counseling methods within the pastoral counseling setting.

Definition of Terms

The following definitions will be used for purposes of the present study:

a) The clergy is a collection of individuals who are ordained for religious service, and generally acknowledged as ministers and priests within a variety of Christian denominations. Christianity will serve as the particular faith of interest in this study.

b) Pastoral counseling is restricted to counseling directed by a member of the clergy, involving a mutual interchange for the purpose of guiding and supporting the judgment or conduct of the counselee.

c) Religious orientation denotes a particular way of being religious, and is comprised of perceptions, attitudes, and behaviors pertaining to religion and religious matters. One is not simply 'religious', but religious in a particular manner. Batson's "means, end, and quest" religious orientation categories will be implemented in the present study.

d) Empathy, according to Rogers (1957), is one's accurate understanding of another person's awareness of her own experience, sensing the other's private world as if it were one's own, yet without one's own feelings becoming bound up in it.

CHAPTER 2

REVIEW OF RELATED LITERATURE

A survey of the empirical literature reveals very little research that directly examines the areas which comprise the purpose of the present study. However, some research is indirectly related, and will be used in conjunction with various conceptual studies in the interest of developing certain hypotheses that will be subject to empirical scrutiny in this project.

The Notion of Religious Orientation

Gorsuch (1984) states that psychologists investigating religion have developed high-quality psychometric scales that can strongly predict behavior. The concept of religious orientation has become measurable through these efforts.

It appears that Gordon Allport was the original empiricist to successfully measure religious orientation psychometrically. He initially differentiated "immature" from "mature" religion (Allport, 1950), later refining the distinction to "extrinsic" versus "intrinsic" religion (Allport, 1959).

Allport and Ross (1967) expound on this distinction:

> Extrinsic Orientation: Persons with this orientation are disposed to use religion for their

> own ends....it serves other, more ultimate interests....Persons with this orientation may find religion useful in a variety of ways - to provide security and solace, sociability and distraction, status and self-justication. The embraced creed is lightly held or else selectively shaped to fit more primary needs. In theological terms the extrinsic type turns to God, but without turning away from self.
>
> Intrinsic Orientation: Persons with this orientation find their master motive in religion. Other needs, strong as they may be, are regarded as of less ultimate significance, and they are, so far as possible, brought into harmony with the religious beliefs and prescriptions. Having embraced a creed the individual endeavors to internalize it and follow it fully. It is in this sense that he lives his religion.

Allport's intrinsic-extrinsic dichotomy has been subject to rigorous testing (Allport, 1966a; Allport & Ross, 1967; Tate & Miller, 1971), critical inquiry into the validity of the constructs (Hunt & King, 1971), and actual modifications of the constructs (Hood, 1978).

A subsequent popular conceptual distinction, along similar lines, was the formulation of "consensual" versus "committed" religion (Allen & Spilka, 1967). Committed religion was described as discerning, open, and self-critical, while consensual the opposite.

Daniel Batson was not satisfied that all religious people use religion for ulterior motives or value religion in and of itself. He theorized that a third set of persons "view religion as an endless process of probing and questioning generated by the tensions, contradictions, and tragedies in their own lives and in society" (Batson, 1976, p.32). Clear-cut answers and final truths about existential questions can never be known; nevertheless, questions are still important and answers, however tentative, must be sought. Despite the lack of definite belief in a transcendent reality, the individual possesses a certain transcendent religious quality (Batson & Ventis, 1982). Batson labels this third dimension as a "quest" orientation to religion. His two other orientations are essentially identical to Allport's pair; the "means" dimension is equivalent to the extrinsic orientation, while the "end" dimension is equivalent to the intrinsic orientation. This three-dimensional measure of religious orientation, as constructed by Batson, will function as a useful and practical tool in this study. Batson (1976) empirically validated the scale as he found a group of seminarians to be fairly equally dispersed in each of the three orientations.

A scan of the contemporary religious literature finds several authors writing about faith in one of Batson's three ways. Novak (1965) refers to a means orientation when religion is a habit, and the truth of religion is taken for granted; the Church is partly responsible for this through impersonal, machine-like deliveries of religious services (p. 183).

Many religious writers seem to view faith as an end in itself. Hurding (1980) asserts that Christ makes 'nobodies' into 'somebodies', and sees this as a glorious truth (p. 30); Tyrrell (1977) states that when a "sufferer come(s) to the momentous insight that Christ is with him or her in the battle for true selfhood", mental health can be restored (p. 164); Kersten (1979) believes that faith is essential to the process of achieving 'freedom' (p. 24); and Linn (1978) speaks of a great fear that he had "built on sand" pertaining to his past life, but that his fear dissipated when it was shared with Christ (p. 81).

Other authors seem to emphasize that faith should be a questing experience. Danielou (1970) states that a deepening faith is synonymous with an enlightened faith, kept abreast of research in the religious sciences (p. 68); Baum (1971) is certain that it is possible and even necessary to re-interpret the sacred as well as man's dependence on God (p. 9); and according to Roof (1978) one source of broadened perspectives in life is that of religious change (p. 207).

One would intuitively surmise that religious orientation is not an isolated variable within the sphere of personality, but rather is somehow related to certain behavioral components and thought patterns. Further exploration of the literature will assist in the development of hypotheses pertaining to religious orientation in relation to empathy, perception of counseling role, and use of religious counseling methods amongst the clergy.

Religious Orientation and Empathy

Carl Rogers (1961) views empathy in counseling as an acute understanding of the client's feelings and thoughts which to the client may seem horrible, weak, sentimental, or bizarre. Only when the counselor sees them as the client sees them, and accepts them and the client, can the client feel genuinely free to explore "all the hidden nooks and frightening crannies" of her inner and often buried experience. Such freedom is essential to the counseling process (p. 34). Dooley (1981) states that a core requisite for highly effective pastoral counseling is this type of empathic understanding that Rogers speaks of (p. 83). What follows is a review of the conceptual literature that links empathy with the various religious orientations in question.

Means. Theory generally holds that those who practise religion as a means to ulterior goals are customarily too preoccupied with themselves to be authentically sensitive to the needs of others, even though at times they may make noble attempts. An intriguing example often referred to is the 'moralistic' person who passionately adheres to religious axioms in the interest of attaining moral credibility within the community. Ferre (1979) suggests that the moralistic individual is conscious of his "goodness", possesses a superior air, and is by and large critical of others (p. 79). Miller (1968) refers to such people as not wanting in respectability, but unknowledgeable about holiness. For example, the most devout church-goer may have a lack of affect that causes him to ignore the plights of others (pp. 77-78). Outler (1954) claims that moralism has no place in dealing with people conscious of their spiritual need and moral disorder (p. 169).

There are numerous examples of a "means" personality with respect to religious orientation in the conceptual literature. A conclusion generated from these writings is that a means orientation stultifies an empathic disposition.

End. A number of authors postulate that a faith orientation which intrinsically values specific religious prescriptions, rituals, and convictions can in fact be conducive to an authentic sensitivity to the needs of others. Israel (1983) explains that only through a reliance on the power of the Holy Spirit within him can he come into close empathy with the pain experienced by the souls he counsels (p. 49). Curran (1969) asserts that in all of the cleric's functions, including counseling, God and religious values must be represented and presented; but it is imperative that such an obligation be carried out with an "understanding heart" in order to effectively help people change (pp. 247-248). Henderson (1977) posits the need for psychotherapists to re-implement a concept of sin in their work while modifying their approach to include a more empathic therapeutic manner, suggesting that religious concepts are vital to the counseling process and can in fact be introduced without impeding the communication of empathy.

Hoffman (1979) discusses the creation of a "nonmoralistic morality", which requires the suspension of the counselor's ethical beliefs and a heightened trust that God's grace will alter the client's moral standards (p. 108). In line with this, MacDonald (1975) states that the Christian counselor invariably possesses certain convictions that, if introduced at the wrong moment, will be interpreted as censorious and judgmental, thus ruining the entire counseling process (p. 124). This concept is essentially reiterated in an article by Brent and Chismar (1984). Herein lies the risk of an end-oriented pastoral counseling approach. Nevertheless, through the implementation of a nonmoralistic morality it is theoretically plausible that such a religious orientation does not stultify, and indeed may in fact enhance, an empathic disposition.

Quest. Religious people who are perennially open to the modification and transformation of their beliefs and convictions are, according to some authors, the most disposed towards an authentic sensitivity to the needs of others. Ferre (1979) states that to have living faith is to not have self-sufficient knowledge; love and charity are rooted in an "open trust that seeking, finds, and yet knows its deep poverty of knowledge" (p. 11). Guardini (1961) speaks of breaking the bonds of self-sufficiency by questing, grasping, opening the heart and setting it in motion to love (p. 63). Selby (1983) claims that part of pastoral care involves the cleric's own quest for human meaning which serves as a window into the life struggles of others (p. 55).

Certain writers are critical of a faith orientation that desires clear-cut, final truths. Joly (1963) admonishes a piling up of proofs pertaining to our religious desires, as this irrevocably turns one inward to himself, away from others (p. 44). Building on this, Gratton (1980) asserts, "Instead of being a helpful beneficial presence, the counselor living in a narrow closed horizon of meaning, is often a reductive, reifying and unfreeing obstacle to the other's growth and self-emergence" (p. 182).

These writings lead one to conceptualize the quest orientation to religion as a potentially viable medium to an effectively empathic disposition in counseling, perhaps moreso than an end orientation, and assuredly moreso than a means orientation. Does the empirical literature support these suppositions?

Empirical Findings. Most studies focus on a comparison of means versus end or, more specifically, extrinsic versus intrinsic religiosity in relation to empathy and other behaviors. Some studies (Seif, 1981; Malony, 1977; Crews, 1967) did not find a significant relationship between religious orientation and variables of counselor favorability, effective pastoral counseling, and unconditional positive regard, respectively.

However, several studies do reveal a significant relationship with certain variables, in favor of intrinsic religiosity. Allport (1966b) reported findings supporting his hypothesis that the extrinsic religious orientation in personality is the context of prejudice, while the intrinsic orientation is the matrix of tolerance. Pargament, Steele, and Tyler (1979) discovered that extrinsic believers portrayed markedly less psychological competence (a measure comprised of attitudes and coping skills) relative to intrinsic counterparts. Three studies of interest all resulted in intrinsically oriented subjects demonstrating significantly higher levels of empathy than extrinsics: Entner (1976) found a relatively strong correlation between empathy and intrinsic religiosity, and no correlation between empathy and extrinsic religiosity, utilizing the Comrey Personality Scales and Carkhuff's rating criteria to measure empathy; Wiebe and Fleck (1980) implemented Allport's Religiosity Scale and Cattell's Sixteen Personality Factor Questionnaire to ascertain that intrinsically religious subjects appeared more conservative, sensitive, dependent, and empathetic than extrinsic subjects; and, finally, Watson et al (1984) discovered intrinsic religiosity to be directly, and extrinsic religiosity to be inversely, related to empathy, using the Allport and Ross Religious Orientation Scales with three different empathy questionnaires. It should be noted that none of these latter five studies utilized clergy as subjects.

In summary, empirical findings generally support theoretical assertions that an end religious orientation enhances an empathic disposition significantly moreso than a means orientation, based on the intrinsic-extrinsic comparision.

Batson's studies. As aforementioned, Daniel Batson conceptualized a third dimension of religious orientation, namely the quest orientation. Batson (1976) describes his development of a three-dimensional psychometric scale, combining the Intrinsic and Extrinsic Scales of Allport's Religious Orientation Scale with two other instruments, the Religious Life Inventory and the Doctrinal Orthodoxy Scale. From Batson's new scale it was found that subjects can be classified as possessing a means, end, or quest orientation to religion.

Batson accepts the notion that end-oriented people are more outwardly prosocial than means-oriented people. However, Batson hypothesizes that behind the motives of the end-oriented individual exists a social desirability factor, or a desire to appear good in the eyes of others. This hypothesis gains support in a finding that intrinsic religion correlated significantly higher with prejudice relative to quest-oriented religion, when social desirability factors were controlled (Batson, Naifeh, & Pate, 1978).

Further support is gleaned from two studies, using seminarians and undergraduates as subjects, in which the researchers found an intrinsic orientation to religion to correlate as positively with offers of help when it was not wanted as when it was; a quest orientation correlated positively with offers of help when it was wanted but negatively when it was not (Batson & Gray, 1981; Darley & Batson, 1973). Batson and Ventis (1982) claim that this persistent helping behavior of the end-oriented person is more of a response to his own internal need to be helpful, whereas the tentative helping behavior of the quest-oriented person is more of a response to the expressed needs of the helpee. Batson has also addressed the concept of empathy, as he empirically determined that true empathy leads to altruistic rather than egoistic motivation to help (Batson et al, 1981). Hence, according to Batson it seems that the egoistically motivated end orientation does not demonstrate genuine empathy, whereas the altruistically motivated quest orientation does.

Conclusions. Based on a review of the conceptual and empirical literature, a means orientation to religion cannot be supported as conducive to an empathic disposition. One can also deduce from a review of the literature that an end orientation *is* more conducive to an empathic disposition, but not as conducive as a quest orientation. However, there does not appear to have been a comparison of quest and end dimensions within the counseling forum, where it can be reasoned that client-perceived empathy is essential. If Batson is correct, end-oriented counselors *desire* to communicate empathy, which may in itself suffice for them to be perceived by their clients as empathic.

Hence, it is postulated that in a client rating of pastoral counselor empathy, a significant difference between quest- and end-oriented counselors should not be found. By the same token, means-oriented pastoral counselors should be perceived as significantly less empathic than quest- and end-oriented counselors.

Religious Orientation and Perception of Counseling Role

McCann (1962) states that the minister as counselor is the one role that most sharply illuminates the relations between religion and mental health and is hence a crucial aspect of pastoral life (p. 46). Kotesky (1974) found that the role of counseling within the church was considered by the community to be as vital as the roles of missionary and evangelist.

Do the clergy themselves feel that counseling is an important part of their ministry? Few studies have directly addressed this query. Givens (1976) determined that clergy from the Churches of Christ generally consider counseling to be useful, and in some cases essential, in their overall ministry, but Newberry (1978) found a group of Nazarene pastors to rank their counseling role as one of the lowest in importance and in time spent in pastoral tasks. Bentz (1972) hypothesized that the minister defined his role in community mental health primarily in relation to the community setting he was in, but in actuality Bentz found personal and demographic characteristics of the individual minister to be of greater significance than community influences. For example, Bentz (1967) discovered less-educated ministers to be more willing to cope with a greater variety of problems and tackle the more serious problems of mental illness than did ministers with higher educational levels.

Clark and Thomas (1979) developed a Pastoral Counseling Survey to assess the counseling role perceptions of the clergy. Questions were designed to ascertain the respondent's level of conformance with generally accepted principles of effective therapeutic counseling. Ostensibly, the more prominence the cleric attached to his role as counselor, the more he was seen as complying with accepted therapeutic principles, thus reflecting in part his effectiveness as a counselor. Results showed liberally-oriented clergy to have higher scores than conservative clergy, suggesting that a liberal theological position elevates counseling role value, and hence actual counseling effectiveness. In accordance with this finding, Ranson, Bryman and Hinings (1977) found Modernist clergy (i.e. liberally-oriented) to rank the counselor role higher than the celebrant and preacher roles; clergy from more traditional denominations ranked counseling as the lowest of the three.

The above findings are tempered by a study by Bentz (1968) who confirmed a discrepancy in the way ministers defined a set of counseling role expectations for themselves and their actual performance of this role. Nevertheless, for purposes of this study certain conjectures can be drawn on the premise that quest-oriented clergy subscribe to a more liberal outlook, while end-oriented clergy tend towards conservatism. Hence, there is a tentative expectation that quest-oriented clergy value the counseling role significantly moreso than end-oriented clergy, which may have a bearing on counseling effectiveness. The means-oriented clergy may hypothetically fall in between, as in some instances religious counseling may serve to meet the individual's needs for such things as sociability, distraction, status, and self-justification.

Religious Orientation and Religious Counseling Methods

Surveys of pastoral counselors indicate that of the popular contemporary therapeutic approaches, client-centered therapy is considered the most useful and applicable (Abramczyk, 1981; Mollica, 1979). In line with this, Cedarleaf (1984) extolls the virtue of listening in pastoral counseling. Within the client-centered paradigm the use of religious imagery (Probst, 1980) and religious metaphor (Close, 1984) can be of some value.

One would intuitively expect that some clergy apply certain religious methods particular to their faith, in the counseling process. Surveys of pastoral counselors reveal that this is so. Virkler (1979) determined that eighty to ninety percent of the clergy surveyed regularly pray and read Scripture during counseling sessions, and often exhort their counselees to apply a specific scriptural principle to their lives. Bell et al (1976) reported that seventy percent usually pray with clients, and forty percent usually suggest Bible readings.

Could religious orientation be related to the use of religious counseling methods? The literature is virtually void of empirical studies directly relating these two variables. However, descriptive studies of the use of religious counseling methods have been published, and the practitioners involved rather distinctly portray an end orientation to religion (Boghosian, 1983; Collins & Tornquist, 1981; Strong, 1980). Wholehearted merit is placed in the concepts of divine intervention, scriptural infallibility, and the power of prayer as a means of helping people make substantially positive changes in their lives. This mentality is highly recognizable in a contemporary "healing" movement which primarily relies on the power of God, through the mediums of prayer, Holy Scripture, and various sacramental acts, to restore psychological, spirtual, and physical ailments within a counseling milieau (Holm, 1986; Griffith, 1983; Favazza, 1982; Giffith, English & Mayfield, 1980; Linn & Linn, 1978).

Despite this apparent enthusiasm for the implementation of religious counseling methods, Mollica

(1979) states that there is a universal vagueness among pastoral counselors about the role and effectiveness of such methods. Clinebell (1965) advises a highly discriminate utilization of these 'religious instruments' in counseling, as they can block rather than facilitate emotional and spiritual growth (p. 216). Ruppert and Rogers (1985) found that clergy with higher educational levels, both inside and outside of the counseling discipline, and who received a greater amount of personal therapy themselves, were less likely to assign devotions, pray with a client, confront them with their sin, or urge them to participate in church activities. From a client perspective, Dougherty and Worthington (1982) determined that an authoritative use of Scripture was the least preferred counseling approach amongst several approaches.

Hence, there is both advocacy for and opposition to the application of religious methods within the counseling forum. It can be logically deduced from the literature that end-oriented clergy utilize prayer and Holy Scripture in counseling significantly more than do quest-oriented clergy, who are less prone to the possession of staunch beliefs in divine intervention and scriptural infallibility. Once again it can be expected that the means-oriented clergy will fall somewhere in between since prayer and Scripture can conceivably be _used_ to obtain non-religious ends.

Other Relevant Literature

Other elements of the pastoral counseling ministry are of interest in this study. These will be briefly highlighted in this review.

Education/Training. A host of literature points to the efficacy of counseling education and training in heightening the degree of importance the cleric attaches to his counseling role (Clark & Thomas, 1979), areas of personal growth such as self-perception and communication (Knights, Schneider & Denardo, 1985; Thomas, Stein & Klein, 1982; Geary, 1977; Grant, 1975), facilitativeness and overall effectiveness in counseling (Virkler, 1980; Malony, 1977), and actual volume of counseling performed and appropriate referrals made (Gilbert, 1981; Bentz, 1967).

Virkler (1979) reported that of the clergy surveyed over half had a maximum of two seminary courses in counseling, and sixty percent had no opportunities in their seminary training to counsel real cases and receive professional supervision. Well over half felt that their training in pastoral counseling was deficient. Other studies (Ruppert and Rogers, 1985; Abramczyk, 1981; Givens, 1976) found the clergy to generally consider themselves unprepared to deal effectively with a variety of problems brought to them in counseling.

Problems and Practices. Numerous studies have assessed the range of problems brought to the clergy in counseling (Ruppert & Rogers, 1985; Wright, 1984; Abramczyk, 1981; Virkler, 1979; Givens, 1976; Bell, 1976; Hong & Wiehe, 1974). Marital and family problems appear to be encountered the most by pastoral counselors. Spiritual difficulties are secondary, along with depression, grief, substance abuse, and illness. Worthington (1986) states that there exists a lingering stereotype that clergy deal mostly with spiritual issues, but in reality most frequently meet with practical problems. Worthington also states that clergy believe that relative to other professional counselors their counseling is unique since they bring a spiritual perspective to these problems.

The above studies, along with Newberry (1978), all address the area of pastoral counseling practices. The results of these studies can be combined to form a fairly accurate profile of the counseling clergy. The typical cleric meets with his counselees for regularly scheduled counseling appointments that are generally one hour in duration. His contacts with his counselees are usually of a short-term nature, perhaps twice per month for a maximum of approximately six sessions. The typical pastor spends four or five hours per week providing counseling services, with either individuals or dyads (i.e. marital couple, parent-child), and generally sees a slightly higher percentage of women than men. Most sessions occur in his church office. Natually there can be variations of this profile.

Referral Activities. An important aspect of the pastoral counseling ministry appears to be the referral practices of the clergy, since their overall lack of training in counseling and psychotherapy renders the majority unqualified to deal with the more serious cases of mental illness. Certain studies (Ruppert & Rogers, 1985; Wright, 1984; Virkler, 1979; Bell et al, 1976) have determined that the average cleric refers approximately ten percent of the people who come to him for counseling to various mental health professionals, including psychiatrists, psychologists, social workers, mental health clinics, social agencies, physicians, and in a few cases other clergy. Clergy themselves receive much fewer referrals than they make.

Numerous studies have discovered a variety of variables that are directly proportionate to the volume of referrals made and amount of consultation carried out with other mental health professionals by the clergy (Ruppert & Rogers, 1985; Wright, 1984; Rumberger & Rogers, 1982; Gilbert, 1981; Good, 1978; Kevin, 1977; Moore, 1976; Lee, 1976; Hong & Wiehe, 1974; Piedmont, 1969; Bentz, 1967). Predictor variables are: education and training in counseling, attitudes towards mental health, amount of therapeutic activity of the clergy, non-isolated style of ministry, non-isolated locale, degree of acquaintance with the referral resource, the receiving of reports and referrals from the referral resource, congregational size, and liberal theological orientation. The clergy appear to interact more frequently with professionals who are practising religion. As well, there is an inverse relationship with age and number of years ordained.

A general consensus is that the clergy do not make enough referrals; or, in other words, clergy are handling cases that should be dealt with at a more "professional" level. Winett, Majors and Stewart (1979) claim that the clergy by-and-large possess very limited knowledge of mental health services and personnel. Various referral resource projects and consultation programs have been developed to respond to this need and have met with some success (Houts, 1983; Kaseman & Anderson, 1977).

Conclusion. The literature indicates that relative to other professional counselors the education and training that the clergy receive in counseling is somewhat deficient. The clergy are faced with a variety of family, marital, and individual problems and spend perhaps one-eighth of their work time counseling these cases. It is possible that if a higher level of clergy interacted with mental health professionals, whether for referral or consultation purposes, the quality of mental health care provided could be enhanced.

Summary of the Literature Review

Researchers have essentially validated the claim of Ranson, Bryman, and Hinings (1977) that contemporary clergy give substantial expression to formal counseling. The clergy profile generated from the review suggests that the average cleric structures a number of weekly contacts with people in a forum that parallels the formal counseling settings provided through the various mental health professions. Therefore, it is apparent that the average cleric considers formal counseling to be one of his ministerial roles. This notion leads one to ponder the characteristics related to counseling effectiveness of the clergy, since it is inevitable that clerics bring to the counseling forum varying levels of skill.

The variable of interest in the present study is that of "religious orientation", which allows for a qualitative differentiation of religiosity. Daniel Batson provides a three-dimensional model of religious orientation, involving a "means, end, and quest" distinction. Bearing in mind that empathy is a necessary condition of counseling effectiveness, one can draw the conclusion from the literature that a quest orientation enhances an empathic disposition, perhaps moreso than does an end orientation, and assuredly moreso than does a means orientation. There is also a tentative expectation that quest-oriented clergy comply with accepted therapeutic principles, and hence value the counseling role (which also reflects effectiveness), perhaps moreso than do means-oriented clergy and assuredly moreso than do end-oriented clergy. Finally, it can be logically deduced from the literature reviewed that end-oriented clergy utilize prayer and Holy Scripture in counseling perhaps moreso than do means-oriented clergy and assuredly moreso than do quest-oriented clergy.

Certain unanswered questions arise from the literature review. It appears that religious orientation has never been empirically compared to empathy within the counseling forum itself, where client-perceived empathy is essential. Because it appears that end-oriented counselors authentically desire to communicate empathy, no differences between end- and quest-oriented pastoral counselors should be found in a client-rating of empathy. However, it seems reasonable to expect that both end- and quest-oriented counselors will be rated more highly on empathy than will their means-oriented colleagues. There are also unanswered questions pertaining to the relationship of religious orientation with both counseling role perceptions and the use of religious counseling methods, since the conjectures derived from the literature have not been empirically verified.

In the present study questionnaires will be administered to a sample of clergy so as to ascertain individual religious orientations, counseling role perceptions, and counseling activities. Separate questionnaires which assess counselor empathy levels will be administered to counselees of this clergy sample. Through this design the following questions will be answered:

1) Is religious orientation related to empathy in pastoral counseling?

2) Is religious orientation related to the cleric's perception of his counseling role?

3) Is religious orientation related to the utilization of religious counseling methods?

CHAPTER 3

METHODOLOGY AND RESEARCH DESIGN

The central focus of this research is the relationship between religious orientation and empathy. Because of Batson's work in compiling a religious orientation scale, the task of measuring this variable is straightforward. But the method of measuring the empathy variable within the counseling relationship requires some deliberation. Can empathy most effectively be assessed through self-rating, client-rating, or third-party rating? Grigg and Goodstein (1957, p. 31) shed light on this issue:

> It seems plausible that any adequate criterion of counselor performance must include some client-observed and client-reported variables. Some appraisal of the client's reaction to the counselor and to counseling should be obtained before we can say that we have any comprehensive understanding of _who_ makes a good counselor and _what_ constitutes successful counseling technique. Success in therapy is not unlike success in the practice of law or of medicine: A successful practitioner, among other things, is one who elicits favorable reactions from the recipients of his services.

As was seen in Chapter 2, "Review of Related Literature", a number of studies utilized a third-party observer to establish a measure of counselor empathy. But as Hindmarch (1977) points out, regardless of how rigorous the measurement criteria, it cannot be expected that third-party ratings will fully recognize the intricate interactional nuances that exist in the highly emotional encounter of a counseling interview (p. 16). Lending credence to this concept is a finding by Kurtz and Grummon (1972) that out of six types of empathy measures, the only one to relate significantly to therapy outcome was the client-perceived rating. Hence it appears that the most effective means of measuring empathy in counseling is through the eyes of the client, which will accordingly be the method utilized in this research.

It can be intuitively reasoned that an assessment of the counseling role perceptions of the clergy can be most effectively procured through responses to standard statements or questions that bear upon this concept. Therefore, this variable will be measured in this fashion. In regard to the final variable being studied, the utilization of religious counseling methods, the self-report mode will suffice for purposes of this research.

What follows is an exposition on the actual measurement devices to be implemented in this research.

Instruments

Pastoral Counseling Questionnaire (PCQ).

This questionnaire was generated for purposes of this particular study in the Faculty of Educational Psychology at the University of Alberta. The PCQ is specifically designed for clergy who are involved in the delivery of counseling services in some form and to some degree. With the exception of certain demographic questions, none of the items are original; the PCQ is essentially a compilation of four measures and/or questionnaires that have already been developed, as well as established in terms of reliability and validity. An actual PCQ is found in Appendix 2.

Any further discussion of the PCQ must entail an inquiry into the four instruments that comprise the PCQ.

1) Batson's Three-Dimensional Religious Orientation Model. Daniel Batson developed this scale as a way of empirically measuring the means, end, and quest orientations to religion. Batson and Ventis (1982, p. 152) explain that religion as quest was a completely new measure to be added; it was also necessary to more clearly "pin down" assumptions about the means (extrinsic) and end (intrinsic) orientations. To accomplish these goals, four new questionnaire scales were developed by Batson and his colleagues. Three of these scales, entitled External, Internal, and Interactional, combined into a Religious Life Inventory; the fourth was an Orthodoxy scale. Also employed was the Extrinsic and Intrinsic scales developed by Allport and Ross (1967). Therefore, to measure the three orientations, six different scales were implemented: The Extrinsic and Intrinsic scales and the four new scales (see Appendix 3 for items included in each scale).

The External scale was designed to measure a component of the extrinsic, or means orientation; the Internal scale was designed to measure a component of the intrinsic, or end orientation; the Interactional scale was designed to measure the basic component of the quest orientation; and the Orthodoxy scale was patterned after a similar scale developed by Glock and Stark (1966) designed to measure belief in traditional religious doctrines. The six scales, including the Extrinsic and Intrinsic scales, underwent a complex process of factor analysis to produce three major factors: Religion as Means, Religion as End, and Religion as Quest. Batson and Ventis (1982, p. 159) explain the development of a simplified procedure for obtaining scores on the means, end, and quest orientations, the process of which is described in Appendix 3.

Since 1969 Batson has applied his model to various groups of individuals (i.e. undergraduates and seminarians). The entire scale is comprised of 53 statements (excluding the "unscored buffer items") to which subjects respond on a Likert-type valuation from Strongly Disagree to Strongly Agree. Batson (1976) reports a reliability coefficient of .73 for this scale. He also reports satisfactory convergent and discriminant validity based on a comparison of two groups of people who were expected to exemplify significantly different religious orientations. This scale was included in the PCQ as a way of ascertaining individual religious orientations amongst the sample of clergy in this study.

2) Pastoral Counseling Survey (PCS). Stephen Clark and Arthur Thomas (1979) developed a valid and reliable instrument, entitled the Pastoral Counseling

Survey, to measure the various ways in which the clergy perceive their counseling roles. A series of roles were derived from an extensive literature review, and items were constructed based on these roles. The PCS consists of 29 statements (Appendix 4) to which subjects once again respond on a Likert-type scale. Through factor analysis the authors established five significant factors, each of which represent a particular manner in which the cleric views his counseling role. However, it will not be necessary for these factors to be utilized in this research; the utility of the PCS is found elsewhere, as will be seen.

Clark and Thomas explain that each survey item was constructed and scored so that a particular response direction (i.e. "agree" or "disagree") was judged by a panel of experienced, professional counselors to denote unanimity with generally accepted principles of effective therapeutic counseling. Hence, through the PCS it is possible to ascertain the degree to which a cleric's role perceptions parallel the standards of effective counseling which are acknowledged to have a bearing on counselor effectiveness. It appears that the more importance that is attached to his counseling role, the more the cleric conforms to accepted principles of effective counseling.

Hence, the PCS was incorporated into the PCQ as a way of ascertaining individual perceptions of counseling roles amongst the sample of clergy in this study. Tentative expectations regarding counseling effectiveness can be derived from these scores. As a way of ensuring a reasonable length to the PCQ, only 20 of the original 29 PCS items were included (the 9 items that did not load on the identified factors were omitted); this abbreviated format provides an accurate assessment of the clergy's counseling role perceptions. Clark and Thomas (1979) report a test-retest reliability coefficient of .862, and adequate construct validity based on the five factors identified.

3) Virkler's Study of Counseling within the Pastoral Ministry. Henry Virkler (1979) comprised a rather all-encompassing survey of pastoral counseling, with the intention of enlightening those who are involved in the training of clergy, such as seminary curriculum committees. Certain sections of Virkler's survey have been incorporated into the PCQ. These include various demographic items, as well as questions pertaining to counseling preparation (i.e. education and training), counseling practices (i.e. nature of clientele, referral practices, etc.), and counseling procedures (i.e. methods and techniques). These items were included in the PCQ so as to provide a more global understanding of the kind of work that pastoral counselors do.

4) Bell's Ranking of Kinds of Problems. Roger Bell et al (1976) developed a list of nineteen types of general problem areas that a cleric may encounter within the counseling setting. Each problem is rated by the cleric on a scale from "never" to "frequently" in regard to the

frequency in which the problem is brought to the pastoral counseling forum. This scale was also applied to the PCQ with the intent of acquiring a wider scope of pastoral counseling activities.

In summary, the PCQ is a composition of items which assess demographics, counseling preparation, types of problems brought to the counseling forum, pastoral counseling practices and procedures, clergy's perceptions of their counseling role, and religious orientation. Specifically, Batson's religious orientation scale encompasses all of Part Two of the PCQ; the role perception survey of Clark and Thomas comprises Section E of Part One; Virkler's extractions are included in the Background subdivision and compile all of Sections A, C, and D of Part One; and Bell's problem rankings are Section B of Part One.

Relationship Questionnaire (RQ). The Truax-Carkhuff (1967) Relationship Questionnaire consists of 141 items scored either True or False. The intent of the questionnaire is that clients rate a number of relationship variables with respect to their counselors. These variables are essentially facilitative characteristics of the counselor: accurate empathy, nonpossessive warmth, genuineness, intensity and intimacy of interpersonal contact, and concreteness. The scale was originated by Charles Truax in 1963 for purposes of objectively rating tape-recorded counseling sessions; the Truax-Carkhuff revision allows clients to assess their counselors themselves. Hindmarch (1977, p. 38) discusses two separate studies which portray the RQ as a valid instrument. Truax and Carkhuff (1967) cite a reliability coefficient of .55 for the RQ.

The variable of interest in this study is that of empathy. The Truax-Carkhuff RQ contains 47 items that assess accurate empathy. In this research, these items were extracted and compiled into a format entitled Relationship Questionnaire, University of Alberta (see Appendix 2). This abbreviated RQ, which is considered by the researcher to be a valid and reliable instrument, will be utilized in this study to ascertain client perceptions of empathy as demonstrated by their pastoral counselors.

In summary, the two basic instruments to be implemented in this research are the Pastoral Counseling Questionnaire (PCQ) for the counseling clergy and the abbreviated Relationship Questionnaire (RQ) for pastoral counselees.

Preliminary Arrangements

The majority of the City of Edmonton's populace practice or at least subscribe to various forms of Christianity. Hence, in the interest of homogeneity, it was decided that the sample in this study would be comprised of Christians, more specifically Catholics and Protestants. The Catholic/Protestant population ratio within the City of

Edmonton is estimated at approximately thirty percent Catholic and seventy percent Protestant. It was hoped that a similar ratio could be established in the sample.

Directories were obtained for each of the following Christian denominations: The Roman Catholic Church, Anglican Church, United Church, Baptist Church, Lutheran Church, Pentecostal Church, Alliance Church, and Church of the Nazarene. The directories provided access to names and locations of all priests and ministers in the Edmonton area. From these directories, 158 clergy were initially selected as potential subjects for the study. Table 1 (see p. 53) provides a breakdown of numbers chosen per denomination from the directories. With four of the denominations (Roman Catholic, Pentecostal, Alliance, and Nazarene) all of the parish clergy listed in the directories were included, whereas with the remainder (Anglican, United, Baptist, and Lutheran) a selection process did occur, since numbers of clergy listed in these cases were too high for all to be included. The selection process was essentially non-random, focusing on west-end, south-side, and central locations.

A form letter (Appendix 1) from the researcher's advisor was mailed to each of the 158 clergy as a way of introducing the study and soliciting their involvement. Shortly thereafter, each cleric was contacted by telephone for the purpose of providing more details and of specifically requesting his participation in the study. He was informed that his involvement would consist of the completion of a questionnaire (the PCQ) and his administration of a different questionnaire (the RQ) to five of his counselees. The cleric was also informed that all questionnaires would be completed confidentially and anonymously.

A total of 100 clergy verbally agreed to participate. Many of those who declined expressed apprehensiveness about administering the RQ's, either claiming that they do not see many people in a counseling forum, or stating that they simply do not want to get their counselees involved. Table 1 (see p. 53) outlines the numbers of clergy per denomination who verbally agreed to participate initially.

Data Gathering Procedure

Within at least one month of the initial telephone contact, each of the 100 clerics was mailed a packet containing one Pastoral Counseling Questionnaire with an attached form letter from the researcher addressed to them (see Appendix 1); included in the packet were five Relationship Questionnaires with attached form letters to the counselee participants (see Appendix 1). An identification number system was established as a way of linking returned PCQ's with returned RQ's. However, no record was kept by the researcher of which number was assigned to which cleric and his counselees. The issue of confidentiality was stressed in both form letters, stating that despite the number on the questionnaire the subject's identity was concealed from the researcher. The experiment was designed in such a way that the counselee's responses would not be seen by her pastoral counselor. It was important for the counselee not to be inclined to respond in a manner which she thinks may be pleasing to her counselor. The validity of the data substantially relies on its reflection of the counselee's unequivocal, conscious perceptions of her counseling relationship. Hence, the counselees were asked to return their completed questionnaires in the stamped envelope provided to them, self-addressed to the researcher at the Department of Educational Psychology, University of Alberta. Clergy were provided a similar self-addressed envelope for their completed PCQ's.

In his form letter, the cleric was asked to administer the RQ's to the next five people that he would be seeing for the first time in individual counseling; this was requested in the attempt to ensure as much consistency as possible within the counselee sample. In the final analysis there is no way to know the degree to which each cleric adhered to this request. The lack of structure in this particular aspect of the experimental design was unavoidable; nevertheless it is not considered a factor that will affect the data in any significant way.

Both clergy and counselees were initially given a two month time span to complete and return their questionnaires. With two weeks remaining another form letter (see Appendix 1) was mailed to each cleric, either thanking them for their contribution, or reminding them to make a contribution to the study. An extra three weeks to return both types of questionnaires were provided through the form letter; clergy were especially encouraged to distribute as many RQ's as possible to their counselees. The delivery of this final form letter appeared to be quite worthwhile, as an array of questionnaires were returned shortly thereafter. All data gathering occured between May and July of 1986.

Sample

Clergy. Sixty-seven out of 100 PCQ's were returned, so accordingly the number of clergy comprising the final sample of the study is 67. Table 1 (see p. 53) contains the number of clergy per denomination that make up the sample. The sample is comprised of 32% Catholics and 68% Protestants, which was in fact the expected ratio based on the Catholic/Protestant split in the City of Edmonton.

In terms of sample demographics, all subjects are male; only 3% of the clergy are under 30 years of age, while 18% are over 60; the remaining 79% are spread between these ages. Ten percent have been ordained as a cleric for 5 years or less while 21% for over 30 years; the remaining 69% are between 5 and 30 years ordained. Eleven percent have congregations of less than 75 families, while 21% have congregations of over 500 families; again, the remaining 68% are spread between these numbers.

~~In~~ terms of the highest amount of non-ministerial education earned, 22% possess a high school or equivalency diploma while 19% possess a graduate degree (i.e. Master's or Doctorate); the remaining 59% possess either a Bachelor's degree or college diploma. In terms of the highest amount of ministerial education earned, only 9% have no formal degrees or diplomas while 47% possess a graduate degree; the remaining 44% possess either a Bachelor's Degree or Bible college diploma.

Of the 67 clergy that responded, 23 of these, or over one-third, did not have any corresponding RQ's returned. These clergy either neglected or were unable to distribute the RQ's to any of their counselees; another explanation is that distributed RQ's were not returned. Of the remaining 44 clergy, anywhere from one to five corresponding RQ's were returned per clergy.

Counselees. Of the 500 RQ's sent to the clergy, only 133 that the clergy distributed were actually completed by the counselees and returned to the researcher. This return rate of 27% may appear small, but can essentially be accounted for by the fact that questionnaires were indirectly distributed.

Demographically, the counselee sample is comprised of 61% females and 39% males. Only 3% are under the age of 20, while 4% are over 60, 71% are between 20 and 40, and the remaining 22% are between 40 and 60; hence it appears that the majority of pastoral counselees tend to be younger adults, if this sample is an accurate indication. In terms of the highest level of education completed, while 13% have not obtained a high school diploma, 33% have; 27% have reportedly earned at least one college diploma while the same percentage at least one university degree. In regard to religious affiliation, 32% claim to be Catholic (primarily Roman), 60% claim to be from one of several Protestant denominations, and 8% are either unspecified Christians or agnostics. Nine of the 133 returned RQ's were not considered useful as corresponding PCQ's had not been received by the researcher from the 4 clergy involved. Hence, the counselee sample size of utility is actually 124.

TABLE 1

CLERGY SAMPLE PER DENOMINATION

	Received Initial Form Letter	Provided Verbal Consent	Returned Completed PCQ
Roman Catholic	51	28	21 (32)
United	20	14	10 (15)
Anglican	20	11	6 (9)
Baptist	20	14	9 (14)
Lutheran	20	14	11 (16)
Pentecostal	12	9	5 (7)
Alliance	8	5	3 (4)
Nazarene	7	5	2 (3)
TOTAL	158	100	67 (100)*

*Bracketed numbers are percentages.

Data Scoring Procedure

The instruments utilized in the study, the procedure for collecting the necessary data, and the two derived samples have been described. There were 67 completed Pastoral Counseling Questionnaires and 124 completed Relationship Questionnaires. What can be done with the data in order to appropriately address the questions that this research is attempting to answer?

Four different scores and/or measures must be established to meet the aims of the study: religious orientation, empathy, counseling role perceptions, and religious counseling methods.

Religious Orientation. Fortunately, each cleric completed Part Two of the PCQ, making it possible, through

Batson's scoring procedure outlined in Appendix 3, to derive scores on each of the three religious orientation dimensions (means, end, quest) for each cleric. A computer program expedited this process. A score was generally characterized by a single digit (either positive or negative) followed by a decimal and four digits (i.e., -1.6439). In order to make the numerical differences more easily discernible, all negative numbers were transformed into the positive domain; this was accomplished by adding a standard 4.0000 to each means, end, and quest score.

The clergy were then classified as possessing one of the three religious orientations if one of his scores exceeded the other two scores by at least a margin of 0.3, a cutoff that was arbitrarily chosen. Through this process 46 of the clergy could be categorized, the breakdown of which is as follows: 16 means-oriented, 20 end-oriented, and 10 quest-oriented clerics. The remaining 21 clergy were considered to have indiscernible religious orientations based on Batson's scale, since in each case their two highest scores were within 0.3 of each other. Hence, for purposes of testing our three hypotheses, each of which involve religious orientation as the independent variable, our sample size of clergy was reduced to 46.

Empathy. As aforementioned, the Truax-Carkhuff Relationship Questionnaire is a True-False scale, wherein a particular response on each item is indicative of either counselor empathy or lack of empathy. Some statements are worded negatively (i.e. "He understands my words but does not know how I feel"); if such a negative statement elicits a "True" response from the counselee, this is obviously indicative of a lack of accurate empathy, and a point is not awarded. Other items are worded positively, whereby True responses are awarded a point, and False responses are not. The maximum number of points awarded in the abbreviated RQ is 47, since there are 47 items. Appendix 4 contains an RQ scoring key wherein each response reflects counselor empathy, resulting in a perfect score of 47.

Counseling Role Perceptions. Like the RQ, the PCS of Clark and Thomas (1979) results in a cumulative final score. Certain statements are once again worded in the negative, and the same scoring principle as in the RQ applies. In this case, each item is rated on a Likert-type scale from one to four. There are 20 items in this study's abbreviated PCS, which can result in a maximum score of 80 and a minimum score of 20. A high score is indicative of a significant amount of importance attached to the counseling role by the cleric, and basic conformance to generally accepted effective counseling principles. Appendix 4 contains the original PCS, indicating statements worded negatively that are scored in reverse fashion.

Religious Counseling Methods. In the PCQ the subject is asked to indicate the frequency with which certain proceedings occur in his day-to-day counseling activities; included are the items "reading or quoting

Scripture", "exhorting a counselee to apply a Scriptural principle in his/her life", and "praying out loud". The cleric responds on a Likert-type scale including "always", "sometimes", "rarely", and "never", and scoring is 1-2-3-4 respectively.

Conclusion. Now that the actual scoring procedures have been explained, it is possible to proceed with an analysis of the data for purposes of testing the hypotheses of this study. The major statistical method to be implemented is that of analysis of variance or ANOVA.

An ANOVA between religious orientation and counselor empathy will be conducted as a means of ascertaining a relationship between these two variables. Ninety-six of the 124 RQ's are associated with the 46 clergy who possess a defined religious orientation. Each of these 96 RQ's will be given equal weight in the analysis; 34 correspond with means-oriented clergy, 36 with end-oriented clergy, and 26 with quest-oriented clergy. Once again, each RQ has a final score ranging from zero to 47 which in combination with other empathy scores in its associated group will be compared through an ANOVA with scores that comprise the other two religious orientation groupings.

An ANOVA will also be carried out between religious orientation and the PCS scores that assess the clergy's counseling role perceptions, as well as between religious orientation and the three sacramental counseling methods outlined above.

Hypotheses Statements

The questions that had originally been outlined in Chapter 1, and restated in Chapter 2, can now be stated in the form of hypotheses for testing purposes. Since directionality is explicitly implied in each statement, a one-tailed test of significance is considered appropriate in each case.

HYPOTHESIS I: Counselees will rate end- and quest-oriented pastoral counselors as more empathic than means-oriented pastoral counselors.

Empathy is operationally defined by scores obtained through the abbreviated form of the Truax-Carkhuff Relationship Questionnaire. Means- , end- , and quest-oriented pastoral counselors are operationally defined according to Batson's Three-Dimensional Religious Orientation Model, which is the case for subsequent hypotheses as well.

HYPOTHESIS II: Quest-oriented clergy will score significantly higher on the Pastoral Counseling Survey than end-oriented clergy. Means-oriented clergy will not be significantly different from either of the other two groups.

HYPOTHESIS III: End-oriented clergy utilize religious counseling methods significantly more than do quest-oriented clergy. Means-oriented clergy will not be significantly different from either of the other two groups.

Religious counseling methods are operationally defined as "reading or quoting Scripture", "exhorting a counselee to apply a Scriptural principle in his/her life", and "praying out loud", within the counseling forum.

CHAPTER 4

ANALYSIS OF DATA

In each of the analyses of variance conducted, substantially high F ratios were obtained. However, because there are more than two groups, and hence more than two means, compared in each analysis, an ANOVA by itself will not indicate the source of the effects or, in other words, the means that significantly differ. Therefore, an **a posteriori** multiple comparison test was implemented for this purpose.

The multiple comparison test utilized was "Duncan's Multiple Range Test" developed in 1955 by D.B. Duncan as a way of carrying out all pairwise comparisons among means. Kirk (1982) explains that Duncan's rationale for developing his method is that it is more reasonable to expect some real differences in means when **k** (treatment levels or numbers of groups) is greater than two as compared to k=2. Therefore, as **k** increases the test should increase in power, in that the test is more likely to detect real differences. However, this increase in power is acquired at the expense of a decrease in protection level, or assuredness of true significance.

According to Kirk, if the error rate for the Duncan test is set at alpha per degree of freedom, the **k** mean protection level is equal to $(1\text{-alpha})^{k-1}$. Therefore, for five ordered means, and alpha=.01, the protection level is 96 percent. In the case of three means, as in this study, the protection level comes out to 98 percent. Herein lies the justification for utilizing the Duncan method with smaller groups of means, as reasonably high levels of both power and protection are provided.

Hypotheses Testing

HYPOTHESIS I: Counselees will rate end- and quest-oriented pastoral counselors as more empathic than means-oriented pastoral counselors.

This hypothesis was tested through a one-way analysis of variance, the results of which are outlined in Tables 2, 3, and 4 (see p. 63).

Hypothesis I is supported through these findings. The ANOVA determined a significance level of .05. Utilizing the Duncan Multiple Range Test (alpha=.05) it was found that the counselees did in fact rate end- and quest-oriented clergy as significantly more empathic than means-oriented clergy in the counseling forum. No significant differences were found between end and quest orientations.

HYPOTHESIS II: Quest-oriented clergy will score significantly higher on the Pastoral Counseling Survey than end-oriented clergy. Means-oriented clergy will not be significantly different from either of the other two groups.

This hypothesis was tested through a one-way analysis of variance, the results of which are outlined in

Tables 5, 6, and 7 (see p. 64).

Hypothesis II is also supported through these findings. The ANOVA determined a significance level of .005. Utilizing the Duncan Multiple Range Test (alpha=.05) it was found that quest-oriented clergy did in fact score significantly higher on the PCS than end-oriented clergy. The mean of the means-oriented clergy was, as expected, between the other two means, neither significantly higher than the end group mean nor significantly lower than the quest group mean.

HYPOTHESIS III: End-oriented clergy utilize religious counseling methods significantly more than do quest-oriented clergy. Means-oriented clergy will not be significantly different from either of the other two groups.

Religious counseling methods are the following: 1) reading or quoting Scripture; 2) exhorting a counselee to apply a Scriptural principle in his/her life; 3) praying out loud. This hypothesis was tested through three one-way analyses of variance with each of the three sacramental methods, the results of which are outlined in Tables 8 through 16 (see pp. 65-67).

As predicted, it was found that end-oriented clergy quote and read Scripture in counseling significantly more than do quest-oriented clergy; however, it was also found that means-oriented clergy quote and read Scripture significantly more than do quest-oriented clergy, which was not predicted. Once again the Duncan M.R.T. (alpha=.05) was implemented to determine these significant results.

The results of the "Apply Scripture" analysis are virtually equivalent to the results of the "Reading Scripture" analysis, in that the means-oriented group mean and the end-oriented group mean were significantly higher than the quest-oriented group mean.

Again using the Duncan M.R.T. (alpha=.05) it was determined, as predicted, that the end-oriented clergy report a significantly greater utilization of prayer in counseling than quest-oriented clergy. However, it was also determined that end-oriented clergy utilize prayer significantly more than do means-oriented clergy, a finding that was not predicted.

In summary, Hypothesis III must be rejected even though it was found that end-oriented clergy utilize all three religious counseling methods significantly more than do quest-oriented clergy. It was also found that means-oriented clergy utilize Scripture in counseling significantly more than do quest-oriented clergy, while end-oriented clergy utilize prayer significantly more than do means-oriented clergy. Both of these latter two findings were unexpected.

TABLE 2

MEANS AND STANDARD DEVIATIONS OF EMPATHY SCORES

Group	Count	Mean	S.D.
Means	34	35.50	7.91
End	36	38.53	4.53
Quest	26	39.23	6.28
TOTAL	96	37.65	6.50

TABLE 3

ANALYSIS OF VARIANCE OF EMPATHY SCORES

Source	DF	SS	MS	F	P
Between	2	249.87	124.94	3.08	.05
Within	93	3770.09	40.54		
TOTAL	95	4019.96			

TABLE 4

MEAN DIFFERENCES IN EMPATHY SCORES

	Means	End
End	3.03*	-
Quest	3.73*	0.70

*Significant using the Duncan M.R.T.

TABLE 5

MEANS AND STANDARD DEVIATIONS OF PCS SCORES

Group	Count	Mean	S.D.
Means	15	48.93	4.74
End	20	46.40	3.76
Quest	10	52.70	6.17
TOTAL	45	48.64	5.21

TABLE 6

ANALYSIS OF VARIANCE OF PCS SCORES

Source	DF	SS	MS	F	P
Between	2	266.48	133.24	6.04	.005
Within	42	925.83	22.04		
TOTAL	44	1192.31			

TABLE 7

MEAN DIFFERENCES IN PCS SCORES

	Means	End
End	2.53	-
Quest	3.77	6.30*

*Significant using the Duncan M.R.T.

TABLE 8

MEANS AND STANDARD DEVIATIONS OF "READING SCRIPTURE" SCORES

Group	Count	Mean	S.D.
Means	16	1.75	.58
End	20	2.00	.73
Quest	10	1.20	.63
TOTAL	46	1.74	.71

TABLE 9

ANALYSIS OF VARIANCE OF "READING SCRIPTURE" SCORES

Source	DF	SS	MS	F	P
Between	2	4.27	2.13	4.94	.01
Within	43	18.60	.43		
TOTAL	45	22.87			

TABLE 10

MEAN DIFFERENCES IN "READING SCRIPTURE" SCORES

	Means	End
End	.25	-
Quest	.55*	.80*

*Significant using the Duncan M.R.T.

TABLE 11

MEANS AND STANDARD DEVIATIONS OF "APPLY SCRIPTURE" SCORES

Group	Count	Mean	S.D.
Means	16	2.00	.82
End	20	2.30	.66
Quest	10	1.00	.67
TOTAL	46	1.91	.86

TABLE 12

ANALYSIS OF VARIANCE OF "APPLY SCRIPTURE" SCORES

Source	DF	SS	MS	F	P
Between	2	11.45	5.73	11.09	.0001
Within	43	22.20	.52		
TOTAL	45	33.65			

TABLE 13

MEAN DIFFERENCES IN "APPLYING SCRIPTURE" SCORES

	Means	End
End	0.30	-
Quest	1.00*	1.30*

*Significant using the Duncan M.R.T.

TABLE 14

MEANS AND STANDARD DEVIATIONS OF "PRAYING" SCORES

Group	Count	Mean	S.D.
Means	15	1.60	.63
End	20	2.25	.85
Quest	10	1.60	.70
TOTAL	45	1.89	.80

TABLE 15

ANALYSIS OF VARIANCE OF "PRAYER" SCORES

Source	DF	SS	MS	F	P
Between	2	4.69	2.35	4.15	.02
Within	42	23.75	.57		
TOTAL	44	28.44			

TABLE 16

MEAN DIFFERENCES IN "PRAYER" SCORES

	Means	End
End	.65*	-
Quest	.00	.65*

*Significance using the Duncan M.R.T.

Subsidiary Findings

The remainder of Chapter 4 will descriptively highlight other PCQ results that may contribute to the formulation of a general profile of the counseling clergy who comprise this sample. The results are comparable to the results of an American study by Virkler (1979), suggesting that the major findings of this study are generalizable to the United States population of clergy.

Education/Training. Well over half of the clergy surveyed reported taking up to five undergraduate courses in counseling and psychology. Eighty-one percent reported taking up to five seminary or ministerial courses wherein counseling and psychology were the main focus of the course; 13% of the clergy have taken more than ten such courses. Slightly over half have had opportunities in their educational background to counsel real cases and receive professional supervision. Half the clergy have attended more than three seminars or workshops in counseling.

Fifty-seven percent claim to possess a fair degree of familiarity with specific counseling theories; 17% report having either a substantial degree or else a comprehensive knowledge of such theories, while 24% possess a small degree of knowledge (only one cleric claims to have no knowledge whatsoever in this area). In response to a query as to the cleric's perceptions about the adequacy of his seminary or ministerial training in preparing him for the counseling he is expected to do, 16% responded significantly deficient, 44% somewhat deficient, 36% moderately adequate, while only 4% very adequate.

Problems and Practices. Appendix 5 contains a listing of the problems that the sample of clergy rated in terms of the frequency with which the particular problem is brought to them in counseling. The most frequent are family and premarital problems, followed by matters of faith, anxiety, depression, and alcoholism, in descending order.

Sixty-nine percent of the clergy see people for regularly-scheduled counseling appointments. Over half spend between one and five hours per week in counseling while 44% claim to spend over five hours per week in counseling. Two-thirds spend between 30 minutes to one hour in the average counseling session, while most of the remainder spend between one and two hours. Close to two-thirds meet with their counselees once or twice per month on average, while a similar fraction holds between two to four sessions per counselee on average in total, and 28% hold between five and ten sessions in total.

In terms of the constitution of their counseling sessions, over half of the clergy report seeing a majority of people individually; to this extent it appears that approximately 30% of all pastoral counseling sessions involve couples (the clergy rarely reported seeing families or groups). Most of the sample clergy see more females than males in counseling, and the vast majority of sessions occur in the cleric's office.

Thirty-nine percent of the clergy estimate that they talk approximately half the time in the average counseling session, while 60% claim to talk one-quarter of the time or less (only one cleric stated that he talks seventy-five percent of the time). Half of the sample usually allow the counselee to decide what he or she wants to discuss in the session, while one-third attempt to reach a mutual decision; the remainder claim to take more active measures in terms of the content of discussion. Well over half of the clergy state that they can usually understand a person's problem in one or two sessions, while 37% usually tell a counselee within one or two sessions what changes they need to make. Over 90% of the clergy view psychological/emotional problems to be just as prominent as spiritual problems in producing the difficulties for which people come to them for counseling.

Appendix 5 contains a listing of eight types of potential occurences in the counseling forum, and the frequencies with which the clergy perceive these occurences. A substantial majority of the clergy at least sometimes give suggestions or advice, express sadness, give the counselee homework or tasks to do, and witness the counselee expressing anger and/or crying. More than half report rarely holding the counselee's hand, and more still rarely or never hug the counselee; a substantial majority rarely or never express anger themselves.

Referral Activities. Sixty-eight percent of the clergy refer up to ten percent of persons who come to them for counseling to mental health workers such as psychiatrists, psychologists, and social workers; the remaining 32% refer over ten percent. Over half of the sample have not received any counseling referrals from mental health workers in the past two years; close to one-third have received one or two such referrals while close to one-fifth have received three or more.

CHAPTER 5

DISCUSSION, RECOMMENDATIONS, AND SUMMARY

Review of the Study

This research was conceptualized in the endeavor to identify possible factors which cause disparity in counseling effectiveness amongst the clergy. Because religion is such a prominent element in the work of the clergy, it was surmised that the manner in which a cleric approaches religion may have a bearing on the manner in which he interacts with others, specifically within a counseling forum. Through the work of Batson (1982), three separate and distinct religious orientations have been developed in measurable form and were deemed useful to this research.

It was theorized that by identifying clerics as each possessing one of the three orientations to religion, comparisons between the three groups could be made in terms of counseling effectiveness. The specific behavior to be examined would be the demonstration of accurate empathy, since it is widely acknowledged within counseling circles that such a condition is essential to effectiveness. A number of studies indicate that pastoral counseling effectiveness is also related to the way in which the cleric perceives his counseling role; herein lies another variable that may distinguish the various religious orientations.

Finally, of interest was the idea that clerics of particular orientations may utilize religious counseling methods to varying degrees, a concept that could also be tested.

A survey of the related conceptual and empirical literature led the researcher to the following: 1) end-oriented and quest-oriented clergy should demonstrate higher levels of empathy in counseling than means-oriented clergy; 2) quest-oriented clergy should consider their counseling role as significantly more vital to their ministry than end-oriented clergy, while means-oriented clergy should fall between these two extremes; 3) end-oriented clergy should utilize religious counseling methods (i.e. Scripture and prayer) significantly more than quest-oriented clergy, while again means-oriented clergy should fall between these two extremes.

A Pastoral Counseling Questionnaire (PCQ) was developed, along with an abbreviated Relationship Questionnaire (RQ), the former to be completed by clergy, the latter by counselees, as a means of attempting to confirm the above postulations. After some preliminary arrangements, 100 clergy verbally consented to complete a PCQ and to administer RQ's to up to five of their counselees. The end result was a useful return of 67 PCQ's and 124 RQ's, which formed the data base for this research.

The PCQ measures the cleric's religious orientation, counseling role perceptions, and use of religious counseling methods. The RQ measures the counselee's experience of counselor empathy. Through a number of analyses of variance the following results were obtained:

1) End- and quest-oriented clergy are indeed perceived by their counselees to be significantly more empathic than means-oriented clergy.

2) Quest-oriented clergy do consider their counseling role as significantly more vital to their ministry than end-oriented clergy, while means-oriented clergy fall between these two extremes, neither significantly different from end- nor quest-oriented clergy.

3) End-oriented clergy do indeed utilize religious counseling methods significantly more than do quest-oriented clergy; an unpredicted finding was that means-oriented clergy utilize the Scriptures significantly more than quest-oriented clergy and prayer significantly less than end-oriented clergy.

Limiting Conditions

This study is characterized by certain limitations and delimitations that bear delineation prior to drawing conclusions from the results.

Limitations. Certain aspects of the research design are not ideally structured and, although these are not considered to have procured any significant deleterious effects upon the data, these aspects should be considered by future investigators in this area.

1) Small clergy sample. The actual number of clergy respondents was 67, but 21 of these could not be included in the analysis as they did not manifest a distinct religious orientation. Of the 'useful' respondents only 10 could be classified as quest-oriented. Future research should therefore attempt to obtain a larger sample size to ensure that each orientation group can command a more adequate number of subjects.

2) Indirect acquisition of counselee sample. The design of the study placed the onus of obtaining counselee participants in the hands of the clergy themselves. Hence, there may have been a built-in selection process operating, as some clergy may have chosen to administer the RQ to counselees with whom they had established good rapport. Despite the inherent impracticabilities, future investigators could ensure more control in the acquisition of the counselee sample.

3) Disproportionate influence per cleric. So as to give each RQ equal weight, each cleric was unable to contribute equally to the empathy analysis, since varying numbers of RQ's (from one to five) were associated with each cleric. Further research should attempt to secure equal numbers of counselees per counselor to avoid such a difficulty. Nevertheless, this problem is not serious enough to invalidate the data in this study.

Delimitations. 1) The sample in this study was restricted to Christian clergy. It is reasonable to believe that the variables examined may interact in a different manner for a different set of individuals, such as secular counselors or non-Christian pastoral counselors. Therefore it is not appropriate to generalize the results of this research to any group of counselors other than Christian clergy.

2) The question as to whether certain denominations tend toward particular religious orientations is obviously of importance. Table 17 (see p. 77) portrays a breakdown of the three religious orientations per denomination. From a cursory inspection of this table it appears that United ministers tend to the quest orientation, Pentecostal and Baptist ministers to the end orientation, and Roman Catholics to the means orientation. These findings are tempered by the small sample size, making it difficult to ascertain the relationship between denomination and religious orientation. However, as most of the denominations represented in this study had subjects in each of the three religious orientations it does appear that this latter variable is more central to our understanding of religiosity than is the denomination label alone.

TABLE 17

NUMBERS OF CLERGY PER DENOMINATION IN RELATION TO RELIGIOUS ORIENTATION

	Religious Orientation		
Denomination	Means	End	Quest
Roman Catholic	9	5	2
United	2		4
Anglican	1		1
Baptist	1	4	
Lutheran	3	5	2
Pentecostal		4	
Alliance		2	
Nazarene			1
TOTAL	16	20	10

Implications of the Research

Now that the results of this study have been obtained it is necessary to ascertain the meaning of the findings. The following discussion addresses this issue.

Religious Orientation and Empathy. It is apparent from this research that end- and quest-oriented pastoral counselors demonstrate significantly higher levels of empathy than do their means-oriented counterparts, suggesting that the former two orientations to religion lead to greater effectiveness in the pastoral counseling forum.

What is it about the constitution of a means-oriented cleric that renders him incapable of demonstrating the same levels of accurate empathy as clergy with other religious orientations? It must be recalled that a means-oriented individual employs his religious activities and beliefs in ways that will help him to attain non-religious aims such as comfort, status, social relations, and a moral platform. To this extent, the individual molds his image of God, who may actually be a very central figure in his life; however, the person uses God to primarily focus on his own needs and goals.

The findings in this study yield credence to the supposition that clergy who manifest this type of approach to religion are customarily too preoccupied with their own needs to be authentically sensitive to the needs of others. Empathy involves an acute understanding and acceptance of the counselee's thoughts and feelings, a task that seemingly requires concerted effort and the consistent expenditure of mental and emotional energy by the counselor. One who is prone to exerting a substantial amount of energy into the ongoing satisfaction of his own needs may lack the endurance and aptitude necessary to genuinely identify with the needs of others.

From the research it appears that an empathic disposition in counseling is facilitated by either an end or quest orientation. An end-oriented person values religion in and of itself, and strives to closely adhere to religious creeds and prescriptions. God is master, and to veer from His principles is to overtly disobey Him. On these grounds critics have argued that an end-oriented person cannot be authentically sensitive to the needs of others, since his primary focus, and hence narrow vision, is on the will of

God. How then can the results be accounted for?

The God of Christianity is depicted as a loving, merciful, and kindhearted shepherd. Christ himself associated with unworthy outcasts and in a spirit of understanding and acceptance forgave these people for their transgressions. Hence the model that Christian clergy have to aspire to is a warm, unconditional, and indeed empathic Counselor. Those who value religion as an end are especially disposed towards striving to emulate these qualities of their preceptor. End-oriented clergy inevitably experience some conflict between their beliefs and ideals, and the beliefs and ideals of those who do not subscribe to Christianity with the same fervor and devotion; nevertheless a true end-oriented person is compelled to try to accept and understand the thoughts and feelings of the other. This may be an arduous task, since the end-oriented cleric is not at liberty to seriously question his own convictions, but there exists an ever-present reminder that Christ imparted important truths in an empathic manner.

The quest-oriented cleric by nature may enjoy relatively easy access to an empathic inclination. He may be intensely devoted to his faith but in a way that does not find him intellectually and emotionally bound to religious creeds and prescriptions. He lives out his faith as if it were an ongoing and never-ending search for existential answers that remain abreast of contemporary ideas and activities in the secular world. The questing cleric is not afraid to experiment with the validity of traditional religious axioms, and to make radical alterations in his thought patterns and belief systems should the results of his scrutinies warrant such measures.

The quest-oriented cleric may oftentimes be motivated through the sufferings endured by himself and others which stem from apparently infallible tenets and conceptions, either religious or non-religious in nature. Hence the quest-oriented pastoral counselor may be capable of accurately empathizing with the hardships and burdens of the counselee that more often than not are provoked by constraints and restrictions. Understanding and acceptance should be more easily experienced by the questing cleric since value conflicts are often not at the forefront of his counseling interactions.

In summary, it has been observed that end-oriented clergy are perceived by their counselees to be as empathic as quest-oriented clergy. However, it may be possible that the process through which accurate empathy is achieved in counseling may be different for those clergy who view their faith as modifiable relative to those who view their faith as immutable. Perhaps the type of empathy that results can be differentiated. Watson, Hood, and Morris (1985) found end religiosity to be directly related to an emotional type of empathy, while quest religiosity to be related to a cognitive type of empathy. It may be that an end-oriented person is less likely to intellectually identify with a person not of his creed, so resorts to a more emotional kind of identification. The quest-oriented person on the other hand may be more likely to take on the other's intellectual perspective, therefore communicating an empathy that is more cognitively based. Either way the counselee experiences accurate empathy. By the same token, this study has validated the postulation that those clergy who view their faith as instrumental cannot demonstrate accurate empathy to the same degree.

Religious Orientation and Counseling Role Perceptions. This research suggests that quest-oriented clergy attach significantly greater importance to the implementation of generally accepted principles of effective therapeutic counseling, relative to end-oriented clergy. What, essentially, does this mean?

Clark and Thomas (1979), who designed the Pastoral Counseling Survey administered to the clergy in this sample, provide an interpretation of their scale. From this interpretation, it appears that the end-oriented cleric in contrast to the quest-oriented cleric places greater religious emphasis in his counseling, framing life's problems in religious terminology and taking on somewhat of an evangelizing role; there is more of a tendency to instruct others in morality, evaluate their behavior, and assume a superiority in moral living; and finally, counseling is not as vital to his overall ministry, as reflected in less availability and personal openness to the counselee, and less of a propensity for counselor training.

How can this be reconciled with the previous findings regarding empathy? It does in fact seem that the end-oriented cleric perceives his counseling role to involve the espousal of ethical and religious absolutism. By the same token he is perceived by his counselees as being as empathic as his quest-oriented complement. Therefore, it does in fact appear possible to hold steadfast to one's religious and moral convictions without necessarily risking the loss of an empathic disposition as experienced by those who may not occupy one's same convictions. Perhaps the end-oriented cleric does possess a "non-moralistic morality" that Hoffman (1979) speaks of, involving the introduction of one's convictions in a most delicate and sensitive way, and essentially relying on the grace of God to do the rest.

Of interest is the notion that the end-oriented cleric has less value for the type of contemporary counseling forum that is prevalent in secular circles. He may believe that the ultimate, and perhaps only medium for growth and change is through God, and that the counseling setting is only one of many ways that the person can experience God's graces and blessings. But such a perception of counseling does not prevent him from empathizing with actual counselees.

As expected the results indicate that the quest-oriented cleric places greater value in the type of forum common amongst secular counselors. He may believe that the most viable medium for change and growth is not so much through "God talk" as through something more tangible, such as the counseling relationship. Hence, less emphasis may be placed on helping the counselee trust God, structure problems within a religious context, and subtly evaluate moral behavior. More emphasis may be placed on the development of secular counseling methods that have been proven effective in procuring change. This is not to say that God is completely exempt from the counseling process; He simply does not hold center stage, as He is less likely to be viewed as an absolute truth, and hence a failsafe method of ensuring change and growth.

This research shows means-oriented clergy to place more import in accepted counseling principles than end-oriented clergy, but less than quest-oriented clergy. However, neither differences were significant. To this extent it is possible that a means-oriented cleric holds less genuine trust in the healing power of God, and therefore relies to a greater degree on what he himself brings to the counseling relationship, which is in fact generally regarded as imperative to effective counseling. But at the same time his level of self-interest may prevent him from being as authentically available and open to his counselees, as well as motivated to enhance his counseling skills for the sake of his counselees, relative to the quest-oriented cleric. In short, endeavoring to conform to generally accepted principles of effective counseling may assist the means-oriented cleric in obtaining certain ends such as status, self-justification, and sociability; but he will not strive to conform to quite the same extent as a quest-oriented cleric who is truly on a search to better equip himself for the variety of problems he will encounter in the counseling forum. It bears mentioning that these suppositions are tempered by the fact that the means-oriented clergy were not significantly different from either end- or quest-oriented clergy on this variable.

Religious Orientation and Religious Counseling Methods. With the foregoing discussion it need only be briefly mentioned that it is not surprising to find end-oriented clergy utilizing the religious counseling methods of prayer and Scripture to a significantly greater degree than quest-oriented clergy. The intention of the end-oriented cleric is to make God and religion visible in the counseling process. The use of prayer and Scripture fulfills both this aim and the aim of maintaining a dialogue with the counselee. Quest-oriented clergy have less of a passion to make God and religion visible, hence do not rely on prayer and Scripture to the same extent.

Of interest was the unexpected finding that means-oriented clergy utilize Scripture to the same degree as end-oriented clergy, while prayer to the same lack of extent as quest-oriented clergy. Perhaps Scripture is considered a palpable tool that may serve to promote an ulterior, non-religious end in the counseling relationship such as the advancement of moral axioms. Prayer, on the other hand, may require more personal investment and creativity in the counseling process, perhaps reflecting to a greater extent the counselor's actual relationship with God, which may be somewhat intimidating to the means-oriented cleric.

Implications for Effectiveness. From the findings in this research it is possible to generate tentative expectations regarding counselor effectiveness, or the ability to procure desired changes. The evidence suggests that the means orientation to religion potentially inhibits counseling effectiveness, relative to the other two dimensions. This postulation is essentially based on lower levels of accurate empathy as demonstrated by this group, as it is widely acknowledged that accurate empathy is a necessary and sufficient condition for counseling effectiveness.

There is less certainty about the effectiveness of the other two orientations in relation to each other. Both were perceived by their counselees as equally empathic, but end-oriented clergy express significantly less conformance to generally accepted principles of effective therapeutic counseling. Besides using religious methods to a greater extent, the end-oriented cleric may also utilize religious yardsticks to assess change and growth. Hence, standards of change may differ between the two groups. It is plausible that the end-oriented cleric may not see growth as readily if it does not involve a change, for example, in the counselee's religious or ethical convictions. The quest-oriented cleric may be more open to growth of any kind. From this concept, it is conceivable that end-oriented clergy may be better suited for a particular type of counselee, perhaps one who is more vulnerable to religious and ethical conversion. These may in fact be the type of counselees who for the most part find their end-oriented counselors to be empathic. On the other hand, it is feasible that quest-oriented clergy are effective with a wider variety of clientele.

Comment on Subsidiary Findings. The Pastoral Counseling Questionnaire contained a number of items that were intended to illuminate certain aspects of the pastoral counseling ministry.

As specifically outlined in the previous chapter, it is apparent that the parish clergy surveyed have not received nearly the amount of educational preparation in areas specific to counseling, relative to the type of preparation administered to qualified professional counselors such as psychiatrists, psychologists, and social workers. Not even one-fifth claim to have at least a substantial degree of familiarity with specific counseling theories, and three-fifths feel that they are ill-prepared to meet their counseling responsibilities. Despite this, only one-third refer over ten percent of the people that come to them for counseling to various mental health resources.

Of interest is the finding that the most frequent problems dealt with are family and premarital, while spiritual problems are secondary. The clergy are obviously considered as knowledgeable and effective in the practical areas of life, despite the emphasis on theological and spiritual training in their ministerial preparation. Coupled with this finding is the discovery that a majority of sessions involve individuals; hence it appears that family or systemic difficulties are often dealt with on an individual basis.

The clergy on average spend approximately one-eighth of a regular work week providing counseling services; obviously counseling is one of a number of functions performed. One-third of the clergy do not make regularly-scheduled counseling appointments, and well over half appear to have longer time intervals between sessions and hold fewer sessions in total per counselee relative to professional counselors.

Close to half of the clergy speak as much in the session as the counselee while half exercize at least some input in terms of the content discussed. Over one-third usually tell a counselee within one or two sessions what changes they need to make, while a large majority regularly give advice or suggestions. Hence a substantial number of clergy seemingly take a very active approach in their counseling relationships.

In summary, parish clergy often deal with practical problems in counseling, establish fairly brief counseling relationships, and attempt to deal with problems in an overtly intrusive fashion. Counseling is only one of a number of roles performed in their ministry, and one in which specific training is often superficial. The fact that over half of the clergy sampled have not received even one referral from mental health workers in the past two years attests to the notion that the professional mental health domain does not consider parish clergy to be a viable treatment resource. Nevertheless, multitudes of people with various forms of psychological ailments continue to seek out the clergy for counseling, so they most certainly have something valuable to offer.

Recommendations

From the data analysis and subsequent discussion, certain recommendations for both practice and research are now in order.

Practice. It is anticipated that the findings in this study can be applied in some way to pastoral counseling activities. The following admonitions indicate certain ways in which this can be facilitated:

1) End- and quest-oriented clergy have been shown to be significantly more empathic than means-oriented clergy, and accordingly may establish more effective relationships with counselees, which ultimately results in

greater success. Thus, religious orientation may be a major factor in discrepancies noted in pastoral counselor abilities. However, this is not to say that means-oriented clergy are entirely non-empathic; the results are only in relation to the other forms of religious orientation. Hence, the research is not suggesting that means-oriented clergy should not be involved in counseling, but simply to heighten awareness of the effects that such an orientation can have on the counseling relationship, and to strive for modifications therein.

2) The findings of this research should be heartening to those who espouse an end orientation to religion. Contrary to some sentiments, it does seem possible to restrict oneself to irrevocable convictions without compromising the communication of empathic understanding to others, and hence an effective counseling relationship. However, essential counseling principles are not as closely adhered to relative to quest-oriented clergy, which may, as the earlier line of reasoning suggests, confine effectiveness to a particular type of counselee. It is recommended that end-oriented clergy continue taking risks as counseling practitioners, striving to find ways of integrating accepted principles of effective therapy without compensating their own religious and ethical principles. In this way they may become more effective in a wider range of counseling situations.

Research. It is also anticipated that this study will generate further research in the area of religious orientation and pastoral counseling. Specific suggestions for future research are the following:

1) The findings imply that end- and quest-oriented clergy may experience a different form of empathy in counseling. As mentioned, Watson, Hood, and Morris (1985) arrived at an emotional/intellectual distinction, but their research was not conducted in the counseling forum nor with the clergy as subjects. Future research could endeavor to empirically reconcile the findings that both orientation groups are perceived as equally empathic while adhering to dichotomous counseling principles. It may well be that the type of empathy demonstrated can be differentiated.

2) This study did not exercise controls pertaining to the counselee sample. As the discussion has suggested, it is plausible that end-oriented clergy are successful with a certain type of counselee, such as one who possesses end-oriented tendencies himself. Reasoning also suggests that quest-oriented clergy may be more all-inclusive in their effectiveness. It may also be possible that means-oriented clergy are more successful with counselees of a particular religious orientation. A future research design could be similar to this design with an added dimension involving the administration of Batson's scale to the counselees, as a way of testing these postulations.

Summary

In the introduction to this study it was acknowledged that the clergy invest a substantial amount of time and energy into the provision of counseling services. But like all professions, some service providers within the group are deemed effective, while others are not. This research was contrived to determine if the cleric's religious orientation is related to his effectiveness as a counselor. A survey of the related literature determined that no studies have addressed the issue of religious orientation relative to the demonstration of accurate empathy within the pastoral counseling setting. Hence, the research design was built around this premise.

The findings reveal that the cleric who makes religion fit into his life (means-oriented) is significantly less empathic than the cleric who makes his life fit into religion (end-oriented) and the cleric who strives to fit both his life and religion together (quest-oriented). Empathy is directly related to counseling effectiveness, so certain conclusions can be drawn from this. However, the end-oriented cleric manifests less conformance to generally accepted principles of effective counseling, relative to the quest-oriented cleric, leading to the hypotheses that the end-oriented cleric experiences a different kind of empathy and is more encumbered as to the type of people he can help in counseling. It is left up to future research to determine the validity of these postulations.

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APPENDIX I

FORM LETTERS

University of Alberta
Edmonton
Canada T6G 2G5

Department of Educational Psychology
Faculty of Education
6-102 Education North, Telephone (403) 432-5245

March 19, 1986

Dear

A research project in the area of pastoral counselling is presently being carried out by the Department of Educational Psychology at the University of Alberta. One of my Master's Degree students, Mr. Peter Lyons, is the researcher in this study. Mr. Lyons is asking for the involvement of approximately 100 local priests and ministers who in some form and degree provide counselling services. Through the contacts that Mr. Lyons has made, your name was obtained as a potential participant in this study.

Mr. Lyons has compiled a written questionnaire as a way of surveying the field of pastoral counselling. Questions pertaining to your own counselling practices will be asked. Responses will be made in strict confidentiality, as the procedure is designed so that the researcher will not know who the respondents are.

Mr. Lyons is a practicing Christian, and has a vested interest in the field of pastoral counselling. He will be contacting you by telephone in the near future, and will be able to provide you with further details at that time. If possible, your co-operation would be greatly appreciated by both Mr. Lyons and myself.

Sincerely,

Harvey W. Zingle, Ph.D
Professor and Chairman

HWZ/pbl

Dear

Thank-you for consenting to participate in our pastoral counselling research project.

Enclosed please find one Pastoral Counselling Questionnaire and five Relationship Questionnaires.

Please complete the Pastoral Counselling Questionnaire and return it to us in the stamped, self-addressed envelope provided.

In the interest of lending greater credence to this research, the Relationship Questionnaire has been designed to assess a counsellee's perception of his or her counselling relationship. Please ask up to five people that you are seeing in a counselling-type relationship to complete this form and to have them return it to us in the stamped, self-addressed envelope provided. To ensure consistency, we are asking that if at all possible you involve the next five people that you see for the first time in individual counselling. If you find that this is not possible, then alternatives are certainly acceptable.

By way of timelines, we are hoping to begin interpreting results by July of this year. As a result we are asking that you please distribute the Relationship Questionnaires by at least the end of June.

The number in the bottom right-hand corner of the questionnaires in no way tampers with the confidentiality of this project. The number simply allows us to link the two different questionnaires. We have no record of your number, rest assured.

Should you require any further information, please do not hesitate to call me at 422-3006 or 487-4910.

Your contribution is very valuable to our research. Through this project a greater awareness of the roles and practices of the pastoral counsellor will undoubtedly be attained.

Sincerely,

Peter Lyons

Peter Lyons
Researcher

Dear Participant,

The Department of Educational Psychology at the University of Alberta is presently conducting a research project in the area of pastoral counselling. Your perceptions of your counselling relationship are of value to us as we attempt to attain a greater understanding of the field of pastoral counselling. To this extent, we have comprised a form entitled the "Relationship Questionnaire" which your pastoral counsellor has asked you to complete at our request.

You may feel that some of the statements do not apply to you. Nevertheless, we are asking that you respond to each statement as best you can.

You are making your responses in strict confidentiality. The number in the bottom right-hand corner of your form is simply for administration purposes; it does not tamper with the confidentiality of this project. Rest assured your identity will not be known.

The questionnaire should take approximately ten minutes to complete; remember that your initial response is probably the most accurate one. When completed, please return the form in the stamped, self-addressed envelope provided. Do not include a return address on the envelope.

Once again, your involvement in this project is highly valued. Thank-you for your co-operation.

Sincerely,

Peter Lyons

Peter Lyons
Researcher

University of Alberta
Edmonton

Department of Educational Psychology
Faculty of Education

Canada T6G 2G5

6-102 Education North, Telephone (403) 432-5245

June 16, 1986

Dear

This note is to serve as either a "thankyou" or a "reminder".

I am hoping that you received the packet of questionnaires that I mailed to you in early May, pertaining to my research in the area of pastoral counselling. As I originally explained, the project is structured in such a way that I have no knowledge of the identity attached to a particular questionnaire that has been returned.

To this point the return rate of the Pastoral Counselling Questionnaires is close to half. The higher the return rate, the more successful will be the research; to this extent I am hoping for at least an 80-percent return.

I had originally asked that the questionnaires be returned by the end of June, but am certainly prepared to extend this deadline to mid-July. If you have not completed the Pastoral Counselling Questionnaire, I ask that you please consider doing so in the next little while. As well, your efforts towards distributing the Relationship Questionnaires to some of your counsellees will also be quite beneficial to this project. (The deadline for these is also mid-July).

If you have already made your contribution to this research, I extend my sincerest gratitude. Your efforts are well appreciated.

Please do not hesitate to call me if you are interested in obtaining a synopsis of the results of this research. I can be reached at either 422-3006 or 487-4910.

Thankyou for your co-operation.

Sincerely,

Peter Lyons

Peter Lyons
Researcher

APPENDIX II

PASTORAL COUNSELING QUESTIONNAIRE

AND

RELATIONSHIP QUESTIONNAIRE

PASTORAL COUNSELLING QUESTIONNAIRE

University of Alberta

THE FOLLOWING QUESTIONS ARE DESIGNED TO GAIN INFORMATION ABOUT VARIOUS ASPECTS OF PASTORAL COUNSELLING.

PLEASE ANSWER ALL THE QUESTIONS IN THIS SURVEY EVEN THOUGH SOME ANSWERS MAY REPRESENT APPROXIMATIONS OR ESTIMATES; GIVE THE ANSWER WHICH SEEMS THE MOST ACCURATE.

EACH INDIVIDUAL'S RESPONSE WILL BE KEPT

STRICTLY CONFIDENTIAL.

OUR SINCERE THANKS FOR YOUR TIME AND EFFORT.

BACKGROUND

Answer the following questions by circling the answer that applies to you.

1. What religious denomination do you belong to?

a. Anglican	g. Presbyterian
b. Baptist	h. Roman Catholic
c. Greek Orthodox	i. Ukrainian Catholic
d. Lutheran	j. United Church
e. Mormon	k. Other (specify)
f. Pentecostal	________________

2. Which age group do you belong to?

a. Under 30 years	b. 30-39 years	c. 40-49 years
d. 50-59 years	e. 60 years or over	

3. How many years have you been an ordained minister?

a. 0-5	b. 6-10	c. 11-20
d. 21-30	e. Over 30	

4. What is the number of families in your congregation?

a. under 25	b. 25-75	c. 75-150
d. 150-300	e. 300-500	f. over 500
g. not working in a parish		

5. What is your highest amount of education earned in non-ministerial studies?

   a. Less than a high school diploma
   b. High school or equivalency diploma
   c. College or technical diploma
   d. Bachelor's Degree
   e. Master's Degree
   f. Doctorate

6. What is your highest earned degree in ministerial studies?

   a. No formal degrees earned
   b. Bible college diploma
   c. Bachelor's Degree
   d. Master's Degree
   e. Doctorate

PART ONE: Preparation, Problems, Practices, Procedures, Perceptions

Section A

1. What number of undergraduate courses in counselling and psychology have you taken?

   a. none b. 1 to 2 c. 3 to 5
   b. 6 to 10 e. more than 10

2. What number of seminary or ministerial courses in counselling and psychology areas did you take (wherein counselling and psychology were the main focus of the course)?

   a. none b. 1 to 2 c. 3 to 5
   d. 6 to 10 e. more than 10

3. Were there opportunities in your educational background to counsel real cases and receive professional supervision?

   a. Yes b. No

4. How many seminars or workshops in counselling have you attended?

   a. none b. 1 c. 2 to 3
   d. 4 to 5 e. more than 5

5. What degree of familiarity do you feel you have with specific counselling theories?

   a. none
   b. a small degree
   c. a fair degree
   d. a substantial degree
   e. a comprehensive knowledge

6. How adequate do you believe your seminary or ministerial training was in preparing you for the counselling you are expected to do?

   a. Significantly deficient
   b. Somewhat deficient
   c. Moderately adequate
   d. Very adequate

Section B

Assess the frequency that the stated problem is brought to you in counselling:

1. Frequently
2. Occasionally
3. Rarely
4. Never

	Frequently	Occasionally	Rarely	Never
1. Job-related problems	1	2	3	4
2. School	1	2	3	4
3. Family problems	1	2	3	4
4. Sexual Problems	1	2	3	4
5. Aging and retirement	1	2	3	4
6. Premarital	1	2	3	4
7. Matters of faith	1	2	3	4
8. Meaning of prayer	1	2	3	4
9. Concerns in life after death	1	2	3	4
10. Fear about suicide	1	2	3	4
11. Fear of unknown	1	2	3	4
12. Anxiety and worry	1	2	3	4
13. Depression	1	2	3	4

	Frequently	Occasionally	Rarely	Never
14. Illegal acts	1	2	3	4
15. Alcoholism	1	2	3	4
16. Drug use	1	2	3	4
17. Problems resulting from physical illness	1	2	3	4
18. Military obligations	1	2	3	4
19. Other	1	2	3	4

Section C

1. Do you see people for regularly-scheduled counselling appointments?

   a. Yes   b. No

2. How many hours per week do you usually spend in counselling related to personal problems?

   a. under 1   b. 1 to 5   c. 6 to 10
   d. 11 to 20   e. over 20

3. How long do you usually spend in the average counselling session?

   a. under 15 minutes
   b. 15 to 30 minutes
   c. 30 minutes to 1 hour
   d. 1 to 2 hours
   e. over 2 hours

4. How often per month on average do you meet for counselling sessions with persons with whom you are counselling?

   a. less than one time
   b. 1 to 2 times
   c. 3 to 5 times
   d. 6 to 10 times
   e. over 10 times

5. What number of sessions in all on average do you counsel persons for a specific problem?

a. 1 b. 2 to 4 c. 5 to 10
d. 11 to 20 e. over 20

For questions 6 - 8. please have percentages total 100 for each question.

6. What percentage of your counsellees do you see as:

individuals _______% couples _______%
families _______% groups _______%

7. What percentage of your counselling sessions involving individuals are:

male _____% female _____%

8. What percentage of your counselling sessions take place in:

your office _____% the counsellee's home _____%
other _____% (please specify) __________________

9. What percentage of persons who come to you for counselling do you refer to mental health workers (psychiatrists, psychologists, social workers, etc.)?

a. 0% b. 1 to 5% c. 6 to 10%
d. 11 to 25% e. over 25%

10. Have your received any counselling referrals from mental health workers in the past two years? If so, how many?

a. none b. 1 to 2 c. 3 to 5
d. 6 to 10 e. over 10

Section D

1. On the average in a counselling session:

a. I talk 90% of the time, my counsellee talks 10%
b. I talk 75% of the time, my counsellee talks 25%
c. I talk 50% of the time, my counsellee talks 50%
d. I talk 25% of the time, my counsellee talks 75%
e. I talk 10% of the time, my counsellee talks 90%

2. In my counselling:

   a. Usually I prefer to take responsibility for deciding what to talk about and do in the counselling session.
   b. Sometimes I decide, and sometimes the counsellee decides what to do in a counselling session.
   c. I attempt to have us reach a mutual decision about what to talk about in the session.
   d. I usually let the counsellee decide what he/she wants to talk about in the session.

3. I can usually understand a person's problem in one or two sessions.

   a. Strongly agree
   b. Agree
   c. Disagree
   d. Strongly disagree

4. I usually tell a counsellee what changes they need to make in one or two sessions.

   a. Strongly agree
   b. Agree
   c. Disagree
   d. Strongly disagree

For questions 5 - 15, please indicate the frequency with which the following typically occur in your day-to-day counselling.

1. Always
2. Sometimes
3. Rarely
4. Never

	Always	Sometimes	Rarely	Never
5. Reading or quoting Scripture	1	2	3	4
6. Exhorting a counsellee to apply a Scriptural principle in his/her life	1	2	3	4
7. Giving suggestions or advice	1	2	3	4
8. Praying out loud	1	2	3	4
9. Crying (counsellee)	1	2	3	4

	Always	Sometimes	Rarely	Never
10. Expressing sadness (you)	1	2	3	4
11. Holding counsellee's hand	1	2	3	4
12. Hugging counsellee	1	2	3	4
13. Expressing anger (counsellee)	1	2	3	4
14. Expressing anger (you)	1	2	3	4
15. Giving counsellee homework or tasks to do	1	2	3	4

For questions 16-18, of what importance do you see the following factors in producing the problems for which people come to you for counselling?

16. Physical illness or handicap or physiological dysfunction.

    a. Usually important
    b. Sometimes important
    c. Occasionally important
    d. Rarely important

17. Psychological or emotional problems

    a. Usually important
    b. Sometimes important
    c. Occasionally important
    d. Rarely important

18. Spiritual decisions or problems

    a. Usually important
    b. Sometimes important
    c. Occasionally important
    d. Rarely important

Section E

To what extent do you agree with the following statements?

1. Strongly disagree
2. Disagree
3. Agree
4. Strongly agree

	Strongly disagree	Disagree	Agree	Strongly agree
1. Specialized counselling training is not necessarily a requirement for a pastor to be an effective counsellor.	1	2	3	4

	Strongly disagree	Disagree	Agree	Strongly agree
2. Since I am a minister, others usually expect me to know what is morally right for them.	1	2	3	4
3. People I counsel are often hesitant to tell me about parts of their lives which they feel are sinful.	1	2	3	4
4. I feel that I can provide the ethical guidelines that people need.	1	2	3	4
5. Because I am a pastor, people usually have a preconceived notion of the type of counsellor that I will be.	1	2	3	4
6. Since counselling is only one of my responsibilities, I find it necessary to limit the time I spend doing it.	1	2	3	4
7. When I am unable to help a person in counselling, I usually feel that I should have been able to.	1	2	3	4
8. A minister must be a counsellor, whether he wants to be or not.	1	2	3	4
9. It is not my duty to tell others how to live a morally good life.	1	2	3	4
10. Church members generally have very high expectations of me as a counsellor.	1	2	3	4
11. I am expected to be a moralist and an evaluator of people's behaviour.	1	2	3	4
12. It is difficult to be both an effective pastor and an effective counsellor.	1	2	3	4
13. Counselling is not one of the most important things I do.	1	2	3	4
14. My other roles in the church prevent me from having adequate time for counselling.	1	2	3	4
15. My counselling focuses on the idea that people would be happier if they lived by the moral code set forth in biblical teachings.	1	2	3	4
16. Most people find it more difficult to come to me for counselling than to go to a counsellor who is not a pastor.	1	2	3	4

	Strongly disagree	Disagree	Agree	Strongly agree
17. I do not become defensive when those I am counselling reject my beliefs.	1	2	3	4
18.I usually invite the people I counsel to attend church, if they do not already attend.	1	2	3	4
19. One of the main goals of pastoral counselling is to help people deepen their relationship with God.	1	2	3	4
20. Adjustment to life's difficulties can almost always be facilitated if a person has faith in God.	1	2	3	4

PART TWO: Religious Orientation

The remaining sections include some commonly heard statements pertaining to one's religious life. They are very diverse.

Indicate the extent to which you agree with each statement.

1. I strongly disagree
2. I disagree
3. I am undecided
4. I agree
5. I strongly agree

Section A

	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
1. The church has been very important for my religious development.	1	2	3	4	5
2. My religious development is a natural response to the innate need of man for devotion to God.	1	2	3	4	5
3. It might be said that I value my religious doubts and uncertainties.	1	2	3	4	5
4. My minister (or youth director, camp counsellor, etc) has had a profound influence on my personal religious development.	1	2	3	4	5
5. God's will should shape my life.	1	2	3	4	5
6. It is necessary for me to have a religious belief.	1	2	3	4	5

	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
7. When it comes to religious questions, I feel driven to know the truth.	1	2	3	4	5
8. A major factor of my religious development has been the importance of religion for my parents.	1	2	3	4	5
9. I do not expect my religious convictions to change in the next few years.	1	2	3	4	5
10. Religion is not something I have ever felt personally compelled to consider.	1	2	3	4	5
11. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.	1	2	3	4	5
12. My religion serves to satisfy needs for fellowship and security.	1	2	3	4	5
13. My religious development has emerged out of my growing sense of personal identity.	1	2	3	4	5
14. Whether I turn out to be religious or not doesn't make much difference to me.	1	2	3	4	5
15. Certain people have served as "models" for my religious development.	1	2	3	4	5
16. I have found it essential to have faith.	1	2	3	4	5
17. God wasn't very important for me until I began to ask questions about the meaning of my own life.	1	2	3	4	5
18. I find it impossible to conceive of myself not being religious.	1	2	3	4	5
19. Questions are far more essential to my religious experience than are answers.	1	2	3	4	5
20. Outside forces (other persons, churches, etc.) have been relatively unimportant in my religious development.	1	2	3	4	5
21. For me, religion has not been a "must".	1	2	3	4	5

Section B

	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
1. Although I believe in my religion, I feel there are many more important things in my life.	1	2	3	4	5
2. It doesn't matter so much what I believe so long as I lead a moral life.	1	2	3	4	5
3. The primary purpose of prayer is to gain relief and protection.	1	2	3	4	5
4. The church is most important as a place to formulate good social relationships.	1	2	3	4	5
5. What religion offers me most is comfort when sorrows and misfortune strike.	1	2	3	4	5
6. I pray chiefly because I have been taught to pray.	1	2	3	4	5
7. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.	1	2	3	4	5
8. A primary reason for my interest in religion is that my church is a congenial social activity.	1	2	3	4	5
9. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.	1	2	3	4	5
10. One reason for my being a church member is that such a membership helps to establish a person in the community.	1	2	3	4	5
11. The purpose of prayer is to secure a happy and peaceful life.	1	2	3	4	5
12. It is important to me to spend periods of time in private religious thought and meditation.	1	2	3	4	5
13. If not prevented by unavoidable circumstances, I attend church.	1	2	3	4	5
14. I try hard to carry my religion over into all my other dealings in life.	1	2	3	4	5
15. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.	1	2	3	4	5

	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
16. Quite often I have been keenly aware of the presence of God or the Divine Being.	1	2	3	4	5
17. I read literature about my faith (or church).	1	2	3	4	5
18. If I were to join a church group I would prefer to join a Bible study group rather than a social fellowship.	1	2	3	4	5
19. My religious beliefs are what really lie behind my whole approach to life.	1	2	3	4	5
20. Religion is especially important to me because it answers so many questions about the meaning of life.	1	2	3	4	5

Section C

1. I believe in the existence of a just and merciful personal God.	1	2	3	4	5
2. I believe God created the universe.	1	2	3	4	5
3. I believe God has a plan for the universe.	1	2	3	4	5
4. I believe Jesus Christ is the divine son of God.	1	2	3	4	5
5. I believe Jesus Christ was resurrected (raised from the dead).	1	2	3	4	5
6. I believe Jesus Christ is the Messiah promised in the Old Testament.	1	2	3	4	5
7. I believe one must accept Jesus Christ as Lord and Savior to be saved from sin.	1	2	3	4	5
8. I believe in the "second coming" (that Jesus Christ will one day return to judge and rule the world).	1	2	3	4	5
9. I believe in "original sin" (man is born a sinner).	1	2	3	4	5
10. I believe in life after death.	1	2	3	4	5
11. I believe there is a transcendent realm (an "other" world, not just this world in which we live).	1	2	3	4	5
12. I believe the Bible is the unique authority for God's will.	1	2	3	4	5

RELATIONSHIP QUESTIONNAIRE

University of Alberta

THE FOLLOWING QUESTIONS ARE DESIGNED TO FIND OUT ABOUT PEOPLE'S PERCEPTIONS OF THE COUNSELLING SERVICES THEY ARE RECEIVING.

CONSIDER EACH STATEMENT AND DECIDE WHETHER IT IS TRUE OR FALSE WHEN APPLIED TO THE SESSIONS YOU HAVE HAD WITH YOUR PASTORAL COUNSELLOR.

PLEASE ANSWER ALL THE QUESTIONS FRANKLY AND HONESTLY.

EACH INDIVIDUAL'S RESPONSES WILL BE KEPT STRICTLY CONFIDENTIAL.

OUR SINCERE THANKS FOR YOUR TIME AND EFFORT.

☐☐☐

BACKGROUND

1. Are you male or female? 1. male 2. female

2. Which age group do you belong to?

1. under20 years
2. 20-30 years
3. 30-40 years
4. 40-50 years
5. 50-60 years
6. over 60 years

3. What is the highest level of education that you have completed?

	1. Elementary	College or Tech.	5.Complete
	2.Junior High		6.Incomplete
High School	3.Complete.	University	7.Complete
	4.Incomplete.		8. Incomplete.

Other (Specify)..

What is your religious preference? (One response only.)

1. Anglican
2. Baptist
3. Greek Orthodox
4. Jewish
5. Lutheran
6. Mennonite
7. Mormon
8. Pentecostal
9. Presbyterian
10. Roman Catholic
11. Ukrainian Catholic
12. United Church
13. Protestant unspecified
14. Christian unspecified
15. Moslem
16. Other eastern religions
17. Atheist
18. Agnostic
19. No preference/affiliation
20. Other (specify) ....

RELATIONSHIP QUESTIONNAIRE.

Please read the following questions and respond by circling either :

TRUE or **FALSE**

T F 1. He understands my words but does not know how I feel.

T F 2. He understands me.

T F 3. He understands exactly how I see things.

T F 4. He may understand me but he does not know how I feel.

T F 5. He often misunderstands what I am trying to say.

T F 6. He is a person you can really trust.

T F 7. Sometimes he will argue with me just to prove he is right.

T F 8. He can read me like a book.

T F 9. He ignores some of my feelings.

T F 10. He likes to see me.

T F 11. He knows more about me than I know about myself.

T F 12. Sometimes he is so much "with me" in my feelings, that I am not at all distracted by his presence.

T F 13. Even when I cannot say quite what I mean, he knows how I feel.

T F 14. He usually helps me to know how I am feeling by putting my feelings into words for me.

T F 15. He must understand me, but I often think he is wrong.

T F 16. He seems to follow almost every feeling I have while I am with him.

T F 17. He usually uses just the right words when he tries to understand how I am feeling.

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APPENDIX III

BATSON'S THREE-DIMENSIONAL RELIGIOUS ORIENTATION MODEL

SCALES COMPRISING

BATSON'S THREE-DIMENSIONAL RELIGIOUS ORIENTATION MODEL*

a) Items on the Extrinsic and Intrinsic scales of the Religious Orientation Scale used by Allport and Ross (1967)

Extrinsic scale

1. Although I believe in my religion, I feel there are many more important things in my life.
2. It doesn't matter so much what I believe so long as I lead a moral life.
3. The primary purpose of prayer is to gain relief and protection.
4. The Church is most important as a place to formulate good social relationships.
5. What religion offers me most is comfort when sorrows and misfortune strike.
6. I pray chiefly because I have been taught to pray.
7. Although I am a religious person I refuse to let religious considerations influence my everyday affairs.
8. A primary reason for my interest in religion is that my church is a congenial social activity.
9. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.
10. One reason for my being a church member is that such membership helps to establish a person in the community.
11. The purpose of prayer is to secure a happy and peaceful life.

Intrinsic scale

1. It is important for me to spend periods of time in private religious thought and meditation.
2. If not prevented by unavoidable circumstances, I attend church.
3. I try hard to carry my religion over into all my other dealings in life.
4. The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.
5. Quite often I have been keenly aware of the presence of God or the Divine Being.
6. I read literature about my faith (or church).
7. If I were to join a church group I would prefer to join a Bible study group rather than a social fellowship.
8. My religious beliefs are what really lie behind my whole approach to life.

9. Religion is especially important to me because it answers many questions about the meaning of life.

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b) Items on the External, Internal, and Interactional scales of the Religious Life Inventory.

External scale

1. The Church has been very important for my religious development.
2. My minister (or youth director, camp counselor, etc.) has had a profound influence on my personal religious development.
3. A major factor in my religious development has been the importance of religion for my parents.
4. My religion serves to satisfy needs for fellowship and security.
5. Certain people have served as "models" for my religious development.
6. (-) Outside forces (other persons, church, etc.) have been relatively unimportant in my religious development.**

Internal scale

1. My religious development is a natural response to the innate need of man for devotion to God.
2. God's will should shape my life.
3. It is necessary for me to have a religious belief.
4. When it comes to religious questions, I feel driven to know the truth.
5. (-) Religion is something I have never felt personally compelled to consider.
6. (-) Whether I turn out to be religious or not doesn't make much difference to me.
7. I have found it essential to have faith.
8. I find it impossible to conceive of myself not being religious.
9. (-) For me, religion has not been a "must".

Interactional scale

1. It might be said that I value my religious doubts and uncertainties.
2. (-) I do not expect my religious convictions to change in the next few years.
3. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world.
4. My religious development has emerged out of my growing sense of personal identity.
5. God wasn't very important to me until I began to ask questions about the meaning of my own life.

6. Questions are far more central to my religious experience than are answers.

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c) Items on the Doctrinal Orthodoxy scale.

1. I believe in the existence of a just and merciful personal God.
2. I believe God created the universe.
3. I believe God has a plan for the universe.
4. I believe Jesus Christ is the Divine Son of God.
5. I believe Jesus Christ was resurrected (raised from the dead).
6. I believe Jesus Christ is the Messiah promised in the Old Testament.
7. I believe one must accept Jesus Christ as Lord and Savior to be saved from sin.
8. I believe in the "second coming" (that Jesus Christ will one day return to judge and rule the world).
9. I believe in "original sin" (man is born a sinner).
10. I believe in life after death.
11. I believe there is a transcendent realm (an "other" world, not just this world in which we live).
12. I believe the Bible is the unique authority for God's will.

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*From Batson and Ventis (1982)
**A minus sign preceding an item indicates that it is reversed in scoring.

STEPS IN A SIMPLIFIED PROCEDURE FOR OBTAINING SCORES ON THE MEANS, END, AND QUEST ORIENTATIONS*

1. Each individual to be tested should consent to having his or her religious orientation measured.
2. After consent is obtained, have each individual respond to each item on each of the six religious orientation scales — Extrinsic, Intrinsic, External, Internal, Interactional, and Orthodoxy, using a nine-point response scale ranging from strongly disagree (1) to strongly agree (9). Each individual should be encouraged to give the response that best reflects his or her own true opinion. There are, of course, not right or wrong answers; some people will agree and some disagree with each item.
3. Reverse the score on each item preceded by a minus sign. This is done by subtracting the marked response from 10. Each item now has a corrected response.
4. For each scale, add up the corrected responses for all the items on the scale and divide the sum by the number of items on the scale to get an average response (AR). You will now have six scores, one for each scale.
5. Now compute a standard score (SS) for each scale. This is done by subtracting the mean (M) for the appropriate comparison sample for each scale from the average response obtained in Step 4 for that scale, then dividing the remainder by the standard deviation (SD) for that scale. Thus, SS = (AR - M)/SD. (If you are computing scores for a sample of thirty or more individuals, scores can be standardized using means and standard deviations computed from that sample.)
6. Scores on each of the three orientations can then be computed by inserting the standard scores for each scale obtained from Step 5 into the following equations:

   Means = (.9 X Extrinsic) + (-.2 X Intrinsic) + (.3 X External)

   End = (.3 X Intrinsic) + (.3 X External) + (.3 X Internal) + (.3 X Orthodoxy)

   Quest = (.9 X Interactional) + (-.2 X Orthodoxy)

   In most cases, scores produced by these equations will closely approximate the factor scores for the Means, End and Quest factors.

*From Batson and Ventis (1982)

APPENDIX IV

OTHER SCORING KEYS

RELATIONSHIP QUESTIONNAIRE (ABBREVIATED VERSION) SCORING KEY

TRUE or FALSE

F 1. He understands my words but does not know how I feel.
T 2. He understands me.
T 3. He understands exactly how I see things.
F 4. He may understand me but he does not know how I feel.
F 5. He often misunderstands what I am trying to say.
T 6. He is a person you can really trust.
F 7. Sometimes he will argue with me just to prove he is right.
T 8. He can read me like a book.
F 9. He ignores some of my feelings.
T 10. He likes to see me.
T 11. He knows more about me than I know about myself.
T 12. Sometimes he is so much "with me" in my feelings, that I am not at all distracted by his presence.
T 13. Even when I cannot say quite what I mean, he knows how I feel.
T 14. He usually helps me to know how I am feeling by putting my feelings into words for me.
F 15. He must understand me, but I often think he is wrong.
T 16. He seems to follow almost every feeling I have while I am with him.
T 17. He usually uses just the right words when he tries to understand how I am feeling.
T 18. Sometimes he is so much "with me" that with only the slightest hint he is able to accurately sense some of my deepest feelings.
F 19. I often cannot understand what he is trying to tell me.
T 20. Whatever he says usually fits right in with what I am feeling.
F 21. He sometimes seems more interested in what he himself says than in what I say.
F 22. He sometimes pretends to understand me, when he really does not.
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T 24. He often leads me into talking about some of my deepest feelings.
T 25. He sometimes completely understands me so that he knows what I am feeling even when I am hiding my feelings.
T 26. He helps me know myself better by sometimes pointing to feelings within me that I had been unaware of.
T 27. I can learn a lot about myself from talking with him.
F 28. When he sees me he seems to be "just doing a job".
F 29. He never knows when to stop talking about something which is not very meaningful to me.
F 30. He sometimes cuts me off abruptly just when I am leading up to something very important to me.

F 31. There are lots of things I could tell him, but I am not sure how he would react to them, so I keep them to myself.
F 32. He constantly reminds me that we are friends though I have a feeling that he drags this into the conversation.
F 33. He sometimes tries to make a joke out of something I feel really upset about.
F 34. He often points out what a lot of help he is giving me even though it does not feel like it to me.
F 35. If I had a chance to see a different counsellor, I would.
F 36. Usually I can lie to him and he never knows the difference.
F 37. I think he is dumb.
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F 46. He will talk to me, but otherwise he seems pretty far away from me.
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PASTORAL COUNSELING SURVEY SCORING KEY (Clark & Thomas, 1979)

SA = strongly agree = 1
A = agree = 2
D = disagree = 3
SD = strongly disagree = 4

1. Specialized counseling training is not necessarily a requirement for a pastor to be an effective counselor.
2. Since I am a minister, others usually expect me to know what is morally right for them.
3. Generally, people expect me to live by a higher moral standard than they do.
4. Most of the time I am able to help people who have problems related to religious faith.
5. As a minister, my own personal needs come after the personal needs of others.
6. People I counsel are often hesitant to tell me about parts of their lives which they feel are sinful.
7. I feel that I can provide the ethical guidelines that people need.
8. Because I am a pastor, people usually have a preconceived notion of the type of counselor that I will be.
9. Since counseling is only one of my responsibilities, I find it necessary to limit the time I spend doing it.
10. When I am unable to help a person in counseling, I usually feel that I should have been able to.
11. A minister must be a counselor, whether he wants to be or not.

*12. It is not my duty to tell others how to live a morally good life.

13. Church members generally have very high expectations of me as a counselor.
14. I am expected to be a moralist and an evaluator of people's behavior.
15. It is difficult to be both an effective pastor and an effective counselor.
16. If a person I am counseling does not mention his religious faith, I often ask about it.

*17. There are times when I think I am not an effective counselor.

*18. Counseling is not one of the most important things that I do.

19. My other roles in the church prevent me from having adequate time for counseling.
20. A minister should be strong enough that he can rise above many human weaknesses.

*21. I do not think that it is proper to confront people with their irresponsible behavior during counseling.

22. Because I am a minister, many people feel that I should not have to seek professional counseling help for myself.
23. My counseling focuses on the idea that people would be happier if they lived by the moral code set forth in biblical teachings.
24. Most people find it more difficult to come to me for counseling than to go to a counselor who is not a pastor.
*25. I do not become defensive when those I am counseling reject my beliefs.
26. I usually invite the people I counsel to attend church, if they do not already attend.
27. One of the main goals of pastoral counseling is to help people deepen their relationship with God.
28. I occasionally find it necessary to refer people to more skilled counselors.
29. Adjustment to life's difficulties can almost always be facilitated if a person has faith in God.

*These items were scored 4-3-2-1, from Strongly Agree to Strongly Disagree; all other items were scored 1-2-3-4.

APPENDIX V

TABLES

FREQUENCY OF PROBLEMS BROUGHT TO PASTORAL COUNSELOR SAMPLE

(In percentages)

	Frequently	Occasionally	Rarely	Never
Job-related problems	12	54	33	1
School	10	40	43	7
Family problems	81	18	1	0
Sexual problems	26	49	24	1
Aging and retirement	9	37	40	14
Premarital	72	18	7	3
Matters of faith	55	40	5	0
Meaning of prayer	25	45	25	5
Concerns in life after death	15	52	27	6
Fear about suicide	1	39	55	5
Fear of unknown	7	40	40	13
Anxiety and worry	51	42	7	0
Depression	45	48	7	0
Illegal acts	0	31	45	24
Alcoholism	34	42	24	0
Drug use	6	36	43	15
Problems resulting from physical illness	16	57	22	5
Military obligations	0	3	24	73
Other	22	46	24	8

FREQUENCY OF COUNSELING EVENTS AS RATED BY SAMPLE

(In percentages)

	Always	Sometimes	Rarely	Never
Giving suggestions or advice	21	63	12	4
Crying (counselee)	3	78	18	1
Expressing sadness (counselor)	3	68	28	1
Holding counselee's hand	0	43	41	16
Hugging counselee	3	27	50	20
Expressing anger (counselee)	1	72	24	3
Expressing anger (counselor)	0	24	56	20
Giving counselee homework or tasks to do	12	72	16	0